Discourses on PAÑCADAŚĪ

VOL. I



by

Swami Anubhavananda

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TRANSLITERATION GUIDE FOR *SAṀSKṚTA* WORDS

a	as *o* in son	अ*	**ṛ**	as *r* in Kṛṣṇa	ऋ
ā	as *a* in master	आ (ा)*	**ś**	as *sh* in shut	श्
b	as *b* in book	ब्	**ṣ**	as *sh* in show	ष्
c	as *ch* in check	च	**s**	as *s* in sit	स्
d	as *d* in father,then	द्	**t**	as *t* in french sound	त्
ḍ	as *d* in do	ड्	**ṭ**	as *t* in touch	ट्
e	as *a* in evade	ए (े)*	**u**	as *u* in full	उ (ु)*
g	as *g* in good	ग्	**ū**	as *oo* in boot	ऊ (ू)*
h	as *h* in hard	ह्	**v**	as *w* in want, avert	व्
ḥ	as *h* in oh!	:	**y**	as *y* in yak	य्
i	as *i* in if	इ (ि)*	**ai**	as *y* in my	ऐ (ै)*
ī	as *ee* in feel	ई (ी)*	**au**	as *ow* in now	औ (ौ)*
j	as *j* in jar	ज्	**bh**	as *bh* in abhor	भ्
k	as *k* in kite	क्	**ch**	as *chh* in catch him	छ्
l	as *l* in Lord	ल्	**dh**	as *theh* in breathe	ध्
m	as *m* in man	म्	**ḍh**	as *dh* in godhood	ढ्
ṁ	as *m* in simple, hum	(ं)	**gh**	as *gh* in ghost	घ्
n	as *n* in nose	न्	**jh**	as *dgeh* in hedgehog	झ्
ṅ	as *n* in monkey	ङ्	**kh**	as *kh* in khāki	ख्
ñ	as *n* in lunch	ञ्	**ph**	as *ph* in photo	फ्
ṇ	as *n* in under (hard)	ण्	**th**	as *th* in thumb	थ्
o	as *o* in over	ओ (ो)*	**ṭh**	as *th* in ant-hill	ठ्
p	as *p* in put	प्	**'**	as unwritten '*a*' sound	ऽ
r	as *r* in run	र्	**''**	as - do - '*aa*' sound	ऽऽ

Also letters ḷ and ṝ represent लृ* and ॠ* respectively and F, Q, W, X and Z are not called to use.

In *saṁskṛta*, consonants represented with a stroke below e.g. as in क् cannot be pronounced except in conjunction with a vowel marked * e.g. क् (k) + अ (a) = क (ka).

For easy pronunciation while reading or reciting, in some publications, the break-up of the transliteration is based on the phonetic sounds and not on the basis of *saṁskṛta* grammer rules or words.

<u>Contents</u>

Abbrevation used in this volume

Ait.Ā	Aitareya Āraṇyaka
Anu.G.	Aṇu Gītā
Apb.	Aparokṣānubhūti
B.G.	Bhagavadgītā
Bj.G.	Ḅhaja Govindam
B.G.B.	Śaṁkara's Bhagavadgītābhāṣya
B.S.	Brahmasūtras
B.U.	Bṛhadāraṇyaka Upaniṣad
C.U.	Chāndogya Upaniṣad
G.D.S.	Gautamadharmasūtras
I.U.B.	Śaṁkarācarya's Īśāvāsya Upaniṣad Bhāṣya
Jal.U.	Jābāla Upaniṣad
K.U.	Kaṭha Upaniṣad
Kai. U.	Kaivalya Upaniṣad
Ke.U.	Keṇa Upaniṣad
Manu.	Maṇu Smṛti
M.B.	Mahābhārata
M.U.	Muṇḍaka Upaniṣad
Mk.U.	Muktikopaniṣad
Nar.Pari.U.	Nārada Parivrājaka Upaniṣad
Nrpt.U.	Narsimha purvatāpaṇi Upaniṣad
P.U.	Praśna Upaniṣad
Ṛ.V.	Ṛg Veda
Śānti	Ṣāntiparva
S.U.	Śvetaśvatara Upaniṣad
Sk.	Skandha
T.A.	Taittirīya Āraṇyaka
T.B.	Taittirīya Upaniṣad Bhāṣya of Śaṁkara
T.S.	Taittirīya Saṁhitā
T.U.	Taittirīya Upaniṣad
Vana	Vanaparva
V.P.	Viṣṇu Purāṇa
V.C.	Vivekcūdāmaṇi

INTRODUCTION

Pañcadaśī is a book of categories dealing with the different aspects of *Vedāntic* philosophy. The major emphasis of this book is to help the sincere seekers in getting the perfect vision of the Truth without any doubt whatsoever, in the philosophical aspects of the Truth. The author indicates very distinctly in the beginning of his composition, that this text is composed for the sincere seekers of Truth who have pure minds with single-pointed devotion for knowing the Truth. Any student of *Vedāntic* philosophy is incomplete in his studies without a thorough study of *Pañcadaśī*.

There are many commentaries in different languages on this text. However, the commentary of *Srī Rāmakrishna* is considered to be most authentic and to the point. *Srī Rāmakrishna* was a direct disciple of the two authors of *Pañcadaśī*, namely *Srī Vidyāraṇya Svāmī* and His *Guru Srī Bhārati Tīrtha*.

The scheme of the thought presentation is divided under three types namely:

1. Chapters dealing with discrimination.
2. Chapters dealing with illumination.
3. Chapters dealing with bliss.

The first five chapters mainly deal with the discrimination predominantly on '*Sat*' aspect of the Truth. The second five chapters deal with the '*Cit*' aspects of the Truth while the remaining five chapters deal with the '*Ānanda*' aspects of the Truth.

In the above classification there is no exclusion of the other two aspects of the Truth while dealing with a predominantly particular aspect of the Truth.

It is believed by the different commentators that

the first six chapters were written by *Śrī Vidyāraṇya Svāmī* and were presented to His *Guru*, *Śrī Bhārati Tīrtha* and the latter added the remaining nine chapters to make it into a volume of 15 chapters. Hence the name *Pañcadaśī*.

The present publication on *Pañcadaśī* is brought out in the Chinmaya style of commentaries wherein the original *śloka* or verse is followed by transliteration, word-to-word meaning, running translation of the *Saṁskṛta śloka* and a short commentary on different words and the thoughts. We have used the international transliteration symbols for writing the *Saṁskṛta* words in Roman script. However, the splitting of the transliteration is strictly on the basis of the phonetic sounds rather than the breaking of *Saṁskṛta* words as per the grammar rules. This was done for a simple purpose that a student who is not able to read the *Devanāgari* script is able to join the chorus chanting along with other students who are chanting the original text in a *Vedāntic* class-room. This has been the tradition of imparting knowledge in our Chinmaya style wherein every verse is chanted by the teacher and the student join the chorus chanting of the same verse.

The present book is an outcome of the grace of *Param Pūjya Gurudev* (*Swāmī Chinmayānanda*) who encouraged me in many ways and also blessed the commentary that was shown to him during Dehra Dun *Yajña* in October 1992.

This book is the result of sincere efforts put forth by the students at Delhi Chinmaya Mission who were very regular in attending the classes in spite of the difficulties. The lectures were recorded, transcribed, edited and finally given shape of a book. Those who were involved in the preparation of the manuscript need special thanks, without whose untiring efforts this book would

never have come out. To name them, I remember the following with special reverence Mrs. Sarasvati Dorai Svāmī and Mrs. Gāyatri Bālakṛṣṇan.

The students who were instrumental in encouraging me to take up this text need and deserve the foremost appreciation.

The computer composition of the entire text was done by Mrs. Uma Kumar, Srī Gopalkrishnan and staff of CCMT. The proof-reading was rendered by Srī Vishwamitra Puri who took pains to go through the total manuscript.

Param Pūjya Swāmī Tejomayānanda was kind enough to go through the manuscript and suggested some changes which has given the book a better look. His blessing is a continuation of *Param Pūjya Gurudev's 'saṁkalpa'* for the completion of this book. I have no words to express my gratitude for His encouraging suggestions and guidance.

This commentary is designed to be brought out in three volumes. The First Volume includes the first Five Chapters of *Pañcadaśī.* The remaining volumes will be published in due time.

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Chapter I

TATTVA VIVEKA
or
DIFFERENTIATION OF THE REAL PRINCIPLE

Tattva (tat = that ***tva*** = ness) *viveka* is the study of, enquiry into and inter-realisation of **that** which is all pervading, self determined, and which exists without cause and effect and at the end of that enquiry comes the realisation that '*tat*' is '*tvam*' "That thou art". Thus, the identity between the unmanifest and manifest, between the Absolute and limited, between spirit and matter is established.

Such a deep and intense study results in doubtless knowledge. When followed by constant reflection and single-pointed (*ekatānatā*) contemplation, it leads to a total understanding of the Truth from all four angles of *jīva*, *jagat*, *Īśvara* and the Absolute.

When contemplation is *puruṣa pradhāna* and not *prakṛti* (matter) *pradhāna* and it is continuously practised over a length of time, then by the grace of a *Brahmaniṣṭha Puruṣa* or a sage and that of the Lord, there is a possibility of one getting absorbed in one's own being, where meditation is a state of being and not doing.

How to carry out this analysis of that Great Principle, what are the obstacles, how to overcome them and the ultimate goal to be reached by this *jīva*, constitute the subject matter of this chapter in capsule form. The fourteen chapters that follow are elaborations of each facet of this *viveka*.

नमः श्रीशंकरानन्द गुरुपादाम्बुजन्मने ।
सविलासमहामोह ग्राहग्रासैककर्मणे ॥१॥

Namaḥ śrī śaṅkarā nanda guru pādāmbu janmane
Savilāsa mahā moha grāha grāsaika karmaṇe (1)

सविलास = alongwith with manifest effects; महामोहग्राह = the shark of primordial ignorance; ग्रासैक कर्मणे = whose only undertaking is to destroy; श्री शङ्करानन्द पादाम्बुजन्मने = to the lotus feet of *Śrī Śaṅkarānanda*, नमः = salutations.

Salutations to the lotus feet of *Śrī Śaṅkarānanda* whose only undertaking is to destroy the primordial shark of delusion along with its manifest effect. (1)

Namah Śrī Śaṅkarānanda guru pādāmbujanmane: Salutations to the Lotus Feet of *Guru Mahārāj Śrī Śaṅkarānanda* - *Śaṅkara* who brings all auspiciousness in

our lives, who is *aiśvarya yukta* i.e. who is able to transfer glory of Self to those who surrender at His feet.

I salute in all humility, in a spirit of total surrender. Surrender is, dropping all effort born out of individuality, sense of doership and ego. To whom is this surrender?

Savilāsa mahāmoha grāha grāsaika karmaṇe - To that *Śaṅkara* whose only pasttime and work is to devour *grāha* the shark of illusion. Destroyer of primal ignorance of our own essential nature is *Śrī Śaṅkara*, and *ānanda*-auspicious; plentiful and blissful. In this self I absorb myself by destroying and transcending my individuality born out of ignorance.

For whom and for what purpose is this text written?

तत्पादाम्बुरुहद्वंद्व सेवानिर्मलचेतसाम् ।
सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ॥२॥

Tat pādāmbu ruha dvandva sevā nimarla cetasām
Sukha bodhāya tattvasya viveko'yaṁ vidhīyate (2)

तत् पादाम्बुरुह द्वन्द्व = the pair of lotus feet of the *Guru*, सेवा = service; निर्मल = without impurities; चेतसाम् = those (with such) mind; सुख बोधाय = for the effortless comprehension; अयम् = this; तत्त्वस्य = of the reality; विवेकः = discrimination; विधीयते = is designed.

This discrimination of the Reality is designed for the effortless comprehension of the Truth, for those, who have cleaned their mind of all impurities by serving the lotus feet of the *Guru*. (2).

Ayaṁ tattvasya vivekaḥ vidhīyate: This **tattva viveka** is being expounded for those - *tad padāmbu ruha dvandva sevā nirmala cetasām* whose hearts have been purified by the devoted service to the pair of Lotus Feet of the *Guru*.

Highest spiritual *sādhanā* is **sevā bhāva** - an attitude of service. Through such *sevā* the mind gets purified and cleansed of three major *mala -s* the impurities - *ālasya* or laziness which robs the seeker of much valuable time and opportunity; *pramāda* inadvertance; and *nidrā* excessive sleep. Such a purified *antaḥkarṇa* will be calm, contemplative and vigilant so as not to slip from the chosen path.

Sukha bodhāya: For such a person this enquiry will bring the dawn of wisdom, effortlessly. The real spiritual bliss is in wanting nothing, not even joy.

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।
ततो विभक्ता तत्संवित् ऐकरूप्यान्न भिद्यते ॥३॥

Śabda sparśā dayo vedyā vaici tryāj jāgare pṛthak
Tato vibhaktā tat saṁvit aika rūpyānna bhidyate (3)

जागरे = in the waking state; वेद्या: = the objects of knowledge; शब्द स्पर्श आदय: = sound, touch etc; वैचित्र्यात् = being many; पृथक् = are different; तत: = from them; विभक्ता = separated out; तत् संवित् = the consciousness; ऐकरुप्यात् = being undifferentiated; न = not; भिद्यते = get differentiated.

In the waking state the objects like sound, touch etc are many and different from each other. The Consciousness establishing their differences, being one, is not different (like the objects). (3)

Jāgare śabda sparśādayaḥ vedyāḥ pṛthak: In the waking state the consciousness gets indentified with the gross body and the world is born! The 'I' perceives a multiplicity of objects of knowledge as seen, heard, felt, tasted, smelt etc depending on the senses through which perception takes place. And all these objects of knowledge differ from each other by their specific characteristics.

Tạto vibhaktā tat samvịt aikya rūpāt na bhidyate: However,

that consciousness (*samvit*) which is different from these pluralistic world of objects of knowledge, is only one, it does not become many.

Through all the great changes of perceptions, **the Consciousness remains one, and only one.** To withdraw the mind, from the multiplicity of sounds, sights etc and fix it on this *samvit* which is illuminating this plurality, is a potent method of contemplation.

What about dream state?

तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरम् ।
तद्भेदोऽतस्तयोः संवित् एकरूपा न भिद्यते ॥४॥

Tathā svapne'tra vedyaṁ tu na sthiraṁ jāgare sthiram
Tad bhedo' tastayoḥ saṁvid ekarūpā na bhidyate (4)

तथा = similarly; अत्र = in case of; स्वप्ने = dream state; वेद्यम् = the objects of knowledge; तु = indeed; न = not; स्थिरम् = one stable; जागरे = in waking state; स्थिरम् = are stable; अतः = therefore; तद् भेदः = these two states differ; तयोः = of these two; संविद् = consciousness; एकरूपा = of the nature of oneness; न = not; भिद्यते = differ.

Similar is true with reference to dream state; although the objects seem to be stable in waking and not in dream, this difference between the dream and waking state seems to be true, but the consciousness is ONE and does not differ in two states. (4).

Tathā atra svapne vedyaṁ tu: Similar is the situation in the dream state. In each state the trio viz, the waker the waking world, the waking experience; the dreamer, the dream world and dream experience; happen simultaneously and not sequentially.

Na sthiram jāgare sthiram: The difference between the

dream state and waking state is that in the former the objects of the dream world keep changing while those of the waking world seem to be permanent, in comparison to the dream state.

Tat tayoḥ bhedaḥ samvit eka rupā na bhidyate: Thus, there is a difference between the two states. However, the consciousness is only one, witnessing both states and it does not become divided into many.

Now regarding the deep sleep state:

सुप्तोत्थितस्य सौषुप्त तमोबोधो भवेत्स्मृतिः ।
सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ॥५॥

Suptot thitasya sauṣupta tamo bodho bhavet smṛtiḥ
Sā cāva buddha viṣayā' vabuddhaṁ tattadā tamaḥ (5)

सुप्तोत्थितस्य = to a person awakened from deep sleep; सौषुप्ततमोबोधः = the knowledge of the ignorance of deep sleep; स्मृतिः = memory: भवेत् = is; च = and; सा = that (the memory); अवबुद्धविषया = is of the known object; तत् तमः = that ignorance; तदा = in deep sleep; अवबुद्धम् = was known in deep sleep;

For person awakened from deep sleep, the ignorance of deep sleep is known in the form of memory. This memory is that of the object (ignorance) experienced during deep sleep. Therefore, the Consciousness alone illumined the ignorance in deep sleep. (5)

Suptot thitasya sauṣupta tamo bodhāh bhavet smṛtiḥ: One who has come out of the deep sleep state, he is able to remember the ignorance of the deep sleep state.

Sa ca avabuddha viṣayāḥ: This memory is that of experience of the object called ignorance.

Avabuddham tat tadā tamaḥ: Thus even in deep sleep, absence of knowledge is experienced.

This experience of ignorance is illumined by the Consciousness which is in unmanifest form in the deep sleep state. The same Consciousness illumines the experiences of the waking state, the dream state and the absence of everything in the deep sleep state.

This Consciousness that is illuminating the differences of waking, dream or deep sleep states, is *ONE WITHOUT A SECOND* -

स बोधो विषयाद्भिन्नो न बोधात्स्वप्नबोधवत् ।
एवं स्थानत्रयेऽप्येका संवित्तद्वद्दिनान्तरे ॥६॥

Sa bodho viṣayād bhinno na bodhāt svapna bodha vat
Evaṁ sthāna traye 'pyekā saṁvid tatvad dinān tare (6)

स बोध: = that knowledge of ignorance in deep sleep; विषयात् = from the object; भिन्न: = is different ; न = not; बोधात् = from Consciousness; स्वप्न बोधवत् = like that of dream knowledge; एवम् = in this way; स्थान त्रये अपि = in three planes of Consciousness; संवित् = the Consciousness; एका = is one; तद्वत् = similarly; दिनान्तरे = in all the days.

The knowledge (of deep sleep) is different from object (i.e. ignorance) but not from the Consciousness, but is the same that illumined the dream experience. In this way, the Consciousness is one in all three planes. So is true for all time to come! (6)

Sa bodhaḥ viṣayāt bhinnaḥ na bodhāt svapna bodha vat: That knowledge of ignorance in the deep sleep state is different from the object viz the ignorance but not from itself. As we saw in the dream state, the knowledge aspect does not change.

Evaṁ sthāna traye api saṁvit ekā: Thus, in all the three planes of Consciousness, the Consciousness remains one and the same --- the illuminator of the knowledge and the ignorance.

Tad vat dināntare: In the same way, Consciousness also does not change with time. *Deśa, kāla, vastu bedha* (The differences on account of place, time or objects) does not make any change in the Consciousness.

"The Consciousness is changeless" is further emphasised -

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।
नोदेति नास्तमेत्येका संविदेषा स्वयंप्रभा ॥७॥

Māsābda yuga kalpeṣu gatā gamye ṣvane kadhā
Nodeti nāsta metyekā saṁvi deṣā svayaṁ prabhā (7)

अनेकधा = in many ways; गतागम्येषु = in the past and future; मास = month; अब्द = year; युग = *yuga*, कल्पेषु = in the cycle of time; संवित् = the Pure Consciousness; एका = is but ONE; न उदेति = neither born; न अस्तम् एति = nor become non-existant; एषा = this Consciousness; स्वयंप्रभा = is Self-effulgent.

In the same way, in and through all the past and future months, years, *yuga-s, kalpa-s* to come, the pure Consciousness is but ONE; which is self-effulgent, neither was it ever born nor does it ever become non-existant. (7)

Anekadhā gatā āgamyeṣu māsa abda yuga kalpeṣu: In the same way in and through all the past and future months, years, *yuga-s*, (time cycles) *Svuyaṁprabhā samvit ekā*: the Pure Self-effulgent Consciousness is but ONE. *Na udetī na astam ēti*: The Pure Consciousness the *samvit cetanā*, is neither born (*na udeti*); nor does it ever end

na astam eti, i.e. it has no beginning and no end. It is Self-existing i.e. *Sat svarūpa.*

It is also *Svayaṁ-prabhā*, Self effulgent, *Cit-svarūpa.*

The Consciousness is only One (*ekā*). That which is Existence, *Sat* is itself Consciousness, *Cit* That *Sat* and *Cit* are not two, they are one and the same Consciousness. It requires no other authority to prove its existence, nor any other light to illumine it.

Having dealt with the *Sat* and *Cit* aspect of the Truth, the third aspect of *Ānanda* is now taken....

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।
मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥८॥

Iya mātmā parā nandaḥ para premās padaṁ yataḥ
Mā na bhūvaṁ hi bhūyā sam iti premāt manī kṣyate (8)

इयम् = refers to *samvit* in the last verse; आत्मा = Self-Effulgent self; परानन्दः = is of the nature of Supreme Bliss; यतः = because; परप्रेमास्पदं = being loved most; प्रेम = this love; आत्मनि = in the Self; हि = indeed; मा न भूवम् = may I not cease to be; भूयासम् = may I always be; इति = in this way; ईक्ष्यते = is seen.

This Pure Consciousness referred in last *śloka* is one's own Self. The nature of which is Supreme Bliss. Because we love ourselves the most. This love for the Self (*Ātmā*) is seen to express as "May I never cease to be, may I ever be present". (8)

Yātaḥ para premāspadam iyam ātmā parānandaḥ: Because we love ourselves the most, (anything that gives us the maximum happiness is loved by us). Therefore, this *Ātmā* "I" is of the nature of **Supreme bliss.**

This *pratyag Ātmā*, this 'I', how is it experienced by everyone?

Mā na bhūvaṁ bhūyāsam "May I never cease to be". No one wants one's own absence, because one loves oneself the most.

May I always be present. Everyone wants continuous presence, because continuous presence is Existence, and Existence itself is Consciousness which is itself *ānanda*.

This is *tattva viveka*.

In this way it has been shown in the last six *śloka-s*, that the Consciousness, the *saṁvit* is **one** through all the multiplicity of the three planes of Consciousness and the world of objects and experiences; it is not born nor does it ever die; and it is *Sat, Cit* and *Ānanda Svarūpam*,. This is 'I'.

In this way, *tattva darśana* has been discussed with reference to 'I' the Pure Being, who is not conditioned by the waking state although it supports the waker, the waking world and the waking experience. Where the *bhoktā, bhogya* and *bhoga*, experiencer, experienced and experience trio does not exist, that Pure One is referred to here as *Iyam Ātmā Parānandaḥ*. This *Ātmā* is of the nature of **Supreme Bliss.**

How do you say that? The teacher now quotes the scriptures and also makes some logical deductions to substantiate our own experience in this regard.

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि ।
अतस्तत्परमं तेन परमानन्दताऽऽत्मनः ॥९॥

Tat premāt mārtham anyatra naiva manyārtha mātmanaḥ
Atastat paramaṁ tena paramā nandatā''tmanaḥ (9)

अन्यत्र = for others; प्रेम = love; तत् आत्मार्थम् = is for the sake of the Self; एवम् = similarly; आत्मनि = for the Self; अन्यार्थम् = for others; न = not; अत: = therefore; तत् = that love; परमम् = Supreme; तेन = therefore; आत्मन: = of the Self; परमानन्दता = the nature of Supreme Bliss (is proved).

The love for the other things and beings is for the sake of Self; but the love for the Self is not for the sake of others, thereby it is said that the love for the Self is Supreme. Therefore, the Self is of the nature of Supreme Bliss. (9).

Anyatra prem tat ātmārtham : Love for objects in locations other than oneself, such as the love for wife, husband, children, wealth, property, health, disease etc., all that love is, in the ultimate analysis, for one's own sake. (Ref: *B.U.* where it says "*Ātmanastu kāmāya sarvaṁ priyam bhavati*". Everything is not dear for the sake of that object, but for one's own sake). 'I' is the central figure with reference to whom liking and disliking operates.

Evam ātmani anyārtham na : To say that one loves oneself not for one's own sake but for the sake of others is not possible, it will only be a hypocritical statement, because the love for the Self is the Supreme love.

Tena ātmanaḥ param ānandatā : Therefore, one can conclude logically that everything in this world is because of this *Ātmā*, this self, which is of the nature of *Param Ānanda*.

Continuing this thought further, the teacher proceeds to establish *Brahma-ātmā-aikaya-bodha*, by explaining that this

Sat-cit-ānanda, the essential nature of 'I', the _Ātmā_, is also the nature of the _Brahman_ which is referred to in the scriptures.

इत्थं सच्चित्परानन्द आत्मा युक्त्या तथाविधम् ।
परं ब्रह्म तयोश्चैक्यं श्रुत्यन्तेषूपदिश्यते ॥१०॥

Ittham saccitparānanda ātmā yuktyā tathāvidham
Param brahma tayoś caikyam śrutyan teṣū padiśyate (10)

इत्थम् = in this way; युक्त्या = by proper logic; आत्मा = the Self; सच्चित्परानन्द: = (is of the nature of) *Sat-cit* supreme *ānanda*, परम् ब्रह्म = the *Param Brahma*, तथा विधम् = is of similar nature; च = therefore; तयो: = of the two (ie *tvam* and *tat*); ऐक्यं = oneness; वेदान्तेषु = in the *Vedānta śāstra*; उपदिश्यंते = is expounded.

In this way the Self is proved to be *Sat-cit-ānanda*. The *Upaniṣad* declare that the *Param Brahman* is also of the nature of *Sat-cit-ānanda*. Therefore, the identity between the Self and the *Param Brahman* is expounded in the (*mahāvākya* of) *Upaniṣad*. (10)

Ittham yuktyā ātmā sat-cit-parānandaḥ: In this way, through logical deduction it has been concluded that the *Ātmā* is of the nature of **Pure Existence, Pure Knowledge** and **Supreme Bliss**

Tathā vidham śruti anteṣu param brahma upadiśyate: In the *upaniṣads* also, it is explained and declared that the *Param Brahma* is also of the same nature, namely *Satyam, Jñānam, Ānantam Brahma i.e. Sat-cit-ānanda).*

Tayoḥ ca aikyam: Therefore, the oneness in the *tvam pada* and *tat-pada* is explained and established in the *vedānta śāstra.*

The *tvam-pada* in the *Mahā-vākya Tat-Twam Asi* is

with reference to our essential nature, *Sat-cit-ānanda*. The *tat-pada* also refers to the nature of *Brahman* and is also *Sat-cit-ānanda*.

In this way what has been said earlier by logical deduction gets the authority of the *Upaniṣadic* declarations.

Now some seeming contradictions are pointed out in the statement that "the *Ātmā* is *Paramānanda svarūpa*", and they are answered. -

अभाने न परं प्रेम भाने न विषये स्पृहा ।
अतो भानेऽप्यभाताऽसौ परमानन्दतात्मन: ॥११॥

Abhāne na paraṁ prema bhāne na viṣaye spṛhā
Ato bhāne 'pyabhātā 'sau paramā nandatā tmanaḥ (11)

परम् प्रेम = supreme love; अभाने = for the unknown; न = not; भाने = having known (the self); विषये = for the objects; स्पृहा = desire and attachment; न = not; अत: = therefore; असौ = this Self; भाने अपि = although Consciousness; अभाता = is unknown; परमानन्दता = Supreme Bliss; आत्मन: = of the Self;

There cannot be supreme love for an unknown (Self) and if known there cannot be desire for the objects. Therefore, (is it not a contradiction that) the Self is yet unknown and although of the nature of Supreme Bliss, is not experienced! (11).

Abhāne na paraṁ prem: One can only love someone whom we know; we cannot love an unknown person; and it has been said that *Ātmā tattva* cannot become the object of knowledge. Therefore, *abhāne* that which cannot be known, *na param prema*, it is not possible to love it the most, it cannot possibly be *parama premāspada*. Furthermore, *Viṣaye bhāne spṛhā na*: When one sees the world of objects, one should not have any desire for them (because one

loves oneself the most), but it is common knowledge that one does have desire for worldly objects. These seem to contradict that statement that the *Ātmā* is *Parama-ānanda-svarūpa* and *parama premāspada*.

Ataḥ bhāne api asau abhātā: These two contradictions are now resolved. This *Ātmā* is very peculiar: it is, yet it is not known; and *Paramānandatā* although it is of the nature of Supreme Bliss, that Bliss is not known.

Is this not playing with words? No, that the *Ātmā* is *Paramānanda svarūpa* and yet is not known. This can be made clear by an example. -

अध्येतृवर्गमध्यस्थ पुत्राध्ययनशब्दवत् ।
भानेऽप्यभानं भानस्य प्रतिबन्धेन युज्यते ॥१२॥

Adhyetṛ varga madhya stha putrā dhyayana śabda vat
Bhāne' pyabhānaṁ bhānasya prati bandhena yujyate (12)

अध्येतृ वर्ग मध्यस्थ पुत्र = the son among his classmates; अध्ययन शब्द वत् = like the words of chanting; भाने अपि = although known to be; अभानम् = is not known; भानस्य = of the knowledge; प्रतिबन्धेन = due to obstacles; युज्यते = is possible.

Although, *Ātmā* is present, remains unknown due to some obstacle, like the words of one's son are hidden in the collective chanting of a class. (12).

Bhāne api bhānasya abhānaṁ: Although, (the *Ātmā*) is manifest, yet it remains uncognised. This is possible. How? An example is given.

Adhyetṛ varga madhyastha putra adhyayana śabda vat: In a *Gurukul*, all the children are chanting the *Veda-s*.

Can a father recognise his son's voice alone in the midst of the collective chanting of all the children?

Prati bandhena yujyate: Because the collective chanting of the group acts as *pratibandha* or obstacle in the way of his distinguishing and singling out the voice of his son alone.

In the same way, although the *Ātmā* is of the nature of absolute *ānanda*, Supreme Bliss, there is a possiblity that we may not realise this because of some obstacle or *pratibandha*.

What is the nature of this *pratibandha* (obstacle) is explained in the next *śloka*. -

प्रतिबन्धोऽस्ति भातीति व्यवहारार्हवस्तुनि ।
तन्निरस्य विरुद्धस्य तस्योत्पादनमुच्यते ॥१३॥

Prati bandho 'sti bhātīti vyava hārārha vastuni
Tanni rasya viruddhasya tasyot pādanam ucyate (13)

व्यवहारार्हवस्तुनि = in case of an object under discussion; अस्ति = is; भाति = is known; इति = thus; तम् = that real nature; निरस्य = denying; विरुद्धस्य = of the opposite (ie is not and is not known); तस्य = of that; उत्पादनम् = the cause of this opposite knowledge; प्रतिबन्धः = an obstacle or hinderance; उच्यते = is called.

When an existing object which can be known, yet it is hidden from cognition, resulting into opposite knowledge (i.e. the object does not exist and, therefore it cannot be known) the hinderance because of which this happens is called as *pratibandha* or obstacle. (13).

Vyavahārārha vastuni asti bhāti iti: That object where the knower-known transaction can take place; (in objective

perception it is possible to speak in terms of "this object is" and this object is known). In all transactions in the world, *asti, bhāti* (existence and knowledge) are abundantly present; simultaneously. Every experience, every knowledge is the manifestation of subjective acceptance of an object as **is** and **is known.**

Tam nirasya tasya viruddhasya utpādanam pratibandhah uccyate: However, an obstacle can obstruct the object from being known. For example when the sun is hidden by the clouds (which constitute the *pratibandha*) we know the sun is, although we do not know exactly where it is. When the clouds move away, the sun will be revealed (not created). In the same way it is as if, the truth has been revealed to us. Although this *Ātmā* is *Paramānanda Svarūpa,* we are not able to know because of some obstacle which is veiling the vision of this essential nature of ours. Not only does it veil the vision of the *Truth* but it creates or produces contrary knowledge (*viruddha*) such as :-

a) the fear of extinction of **That** which is eternal; (*Sat*)
b) the fear of deception for **That** which is of the nature of Knowledge (*Cit*)
c) the fear of suffering for **That** which is of the nature of bliss (*Ānanda*).

When the *pratibandha* (hinderance) is removed, the contrary knowledge caused by it will also go and the *Ātmā* which is *Paramānanda svarūpa* will be Self-effulgently revealing itself to our cognition.

What is the nature of this *Pratibandha* which causes such contrary knowledge? And how is this *pratibandha* got rid of?

तस्य हेतुः समानाभिहारः पुत्रध्वनिश्रुतौ ।
इहानादिरविद्यैव व्यामोहैकनिबन्धनम् ॥१४॥

Tasya heṭuḥ samānābhi hāraḥ putra dhvaniśrutau
Ihā nādira vidyaiva vyāmo haika niban dhanam (14)

पुत्रध्वनिश्रुतौ = in hearing, the voice of the son; तस्य = of that obstacle; हेतु = cause; समानाभिहार: = like simultaneous chantings by all the students; इह = here, in not knowing the presence of blissful conscious Self; व्यामोह = opposite knowledge; निबन्धनम् = obstacle; एक = alone; अनादि = beginingless; अविद्या = ignorance; एव = indeed.

The cause for hiding the voice of the son is the concealment in the simultaneous chanting by all students; and here in the present topic, that although the *Ātmā* is abundently present, is concealed by intense delusion alone. (14)

Putra dhvani śrutau (In the example given in *śloka* 12): If the father wants to hear the voice of his son alone, *tasya hetu ābhihāraḥ*: he has to remove the cause *(hetū)* or *pratibandha*, namely all the other voices, because of which he could not hear his son's voice. Once all other children stop chanting, then his son's voice, which had been hidden in the many voices, becomes cognisable.

Samānā iha: In the same way, in the subject under discussion, viz that although the *Ātmā* is of the nature of *Sat-ciṭ-ānanda*, we are not able to know and experience it because of the contrary knowledge. The remedy is to remove the obstacle which is veiling this essential nature of ours.

What is this *pratibandha*?

Vyāmoha eka nibandhanam: Moha itself indicates a confused state, *vyāmoha* is *viśeṣa moha*, where confusion is worst confounded. It is not only the inability to understand but also the projection of a wrong perception as if it is wisdom. The classic example is that of *Arjuna* at the start of the war against the *Kaurava-s*. He took a wrong angle

in perceiving his duty and found himself in a state of utter confusion *Vyāmoha* (ref: *B.G.* Ch.I). The *Muṇḍaka Upaniṣad* likens such a person to the blind leading the blind (*M.U.* 1,2,8)

Thus, *vyāmoha* which is a deadly combination of absence of correct perception and the projection of a wrong perception is the one and only one obstacle to be removed for the revelation of one own essential nature.

What is the cause of this *vyāmoha*? *Anādi avidyā eva*: The cause is *avidyā*- ignorance since when? It is beginningless (*anādi*). Ignorance has no beginning for the simple reason that it does not exist! *Avidyā* means a combination of two things --- non-existence and non-knowledge resulting in wrong knowledge.

The *Paramātmā* was also described as beginningless (vide *śloka* 7 ante): The difference is that ignorance which is beginningless can end at some point, whereas *Paramātmā* never ends (*na astameti*).

Having said that *avidyā* or ignorance is the cause for non-experience of the *Sat-cit-ānanda* nature of this Pure 'I', the teacher goes onto explain the nature of this *avidyā* so that it can be removed *(apaharaṇa kāraṇāt)*.

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।
तमोरजस्सत्वगुणा प्रकृतिर्द्विविधा च सा ॥१५॥

Cidā nanda maya brahma prati bimba saman vitā
Tamo rajas satva guṇā prakṛtir dvividhā ca sā (15)

चिदानन्दमय ब्रह्म प्रतिबिम्ब = the reflection of the blissful conscious *Brahman*, समन्विता = along with; तमोरज:सत्त्व गुणा = the *tamas, rajas, sattva guṇa*; प्रकृति = *prakṛti*, सा = that *prakṛti*.; च = and; द्विविधा = two types.

The *prakṛti* in association with the reflection of *Brahman* which is of the nature of Conscious bliss, is made up of *sattva, rajas* and *tamas guṇā-s* and is of two types. (15)

Brahma cidānanda-maya : Cidānanda is *Brahmamaya.* There are no limitations in *Cit,* Consciousness and in *Ānanda.* And *Brahman* is that which has transcended all limitations of time, space, objects; *vyaṣti - samaṣti,* individuality and duality.

Prātibimba samanvitā prakṛti: When *prakṛti* or matter (*avidyā, māyā*) is associated with the *Śuddha Brahma,* then the Consciousness, the *Puruṣa,* or *Brahman* gets reflected in the *Prakṛti* ("Reflection" is not to be understood to be like a reflection in the mirror but more like a person's character being reflected in his behaviour).

What is the nature of this *prakṛti* ?

Tamaḥ rajaḥ sattva guṇah: Prakṛti is *triguṇātmikā,* made up of the three *guṇa-s. Dvividhā ca sā*: It is also of two types.

What are they?

सत्वशुद्ध्यविशुद्धिभ्यां मायाऽविद्ये च ते मते ।
मायाबिम्बो वशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥१६॥

Satva śuddhya viśuddhi bhyāṁ māyā'vidye ca te mate
Māyā bimbo vaśī kṛtya tāṁ syātsarvajña īśvaraḥ (16)

सत्त्वशुद्धि = knowledge predominance of *sattva guṇa,* अविशुद्धिभ्याम् = and impure aspect (*rajas* and *tamas*); ते = these two *prakṛti-s*; मायाऽविद्ये = *māyā* and *avidyā*; मते = are; च = and; मायाबिम्बः = the reflection of Consciousness in *māyā,* ताम् = to that *māyā,* वशीकृत्य = keeping under control; सर्वज्ञः = omniscient; ईश्वरः = *Īśvara,* स्यात् = is known.

When the *prakṛti* is predominantly *sattva pradhāna* it is called as *māyā*, while contaminated with *rajas* and *tamas* it is called as *avidyā*. The reflected Consciousness keeping the *māyā* under its control is called the Omniscient (Lord) *Īśvara*. (16).

Sattva śuddhi aviśuddhibhyāṁ: The two types of *prakṛti* are *śuddha sattva* and *aśuddha sattva.*

Te ca māyā avidyā mate: When the *Cidānanda Brahma* gets reflected in the *śuddha prakṛti* it results in *māyā*, when it is reflected in *aśuddha pakṛti* it is called *avidyā*.

Māyā bimbaḥ vaśīkṛtya tāṁ syāt sarvajña Īśvara: Now *Īśvara* is defined. When the *Prakṛti* is *sattva guṇā pradhāna* (dominant) and (where the three *guṇās* are in a state of equilibrium it is called *prakṛti - sāmyāvasthā*) reflects the *Cidānanda Brahman*, that reflected *Brahman* keeps the *māyā* under its own control (*vaśīkṛtya*). That reflection identified with the *māyā* is called *Īśvara*. As a corollary it follows that *jīva* is that same *Param Brahma Paramātmā* coming under the influence of *prakṛiti* --- not in equilibrium. The conditioned expression of the Absolute through, the relativity or individuality is called *jīva*.

This is defined in the next *śloka*.

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।
सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥१७॥

Avidyā vaśaga stvanya stad vaicitryāda nekadhā
Sā kāraṇa śarīraṁ syāt prājñas tatrā bhimāna vān (17)

अविद्या वशगः = (the reflection in *avidyā*) is controlled by *avidyā*; तु = unlike the *māyā* reflection; अन्यः = the other i.e. *jīva*; तत् = of the *avidyā*; वैचित्र्यात् = differences; अनेकधा = (the *jīva* is classified) in different types; सा = that (ignorance); कारणशरीरं = the causal body; स्यात्

= is called; तत्र = there in that causal body; अभिमानवान् = identified with; प्राज्ञ: = this *jīva* is known as *prājñaḥ*

The other, namely the *jīva*, under the influence of *avidyā* on account of differences of many kinds, are many. This *avidyā* is called causal body. The *jīva* identified with the causal body is called *prājnaḥ* (17)

Anyaḥ avidyā vaśagah : The other, namely, the *jīva*, comes under the control of *avidyā*. *Vaicitryāt anekādhā* manifests in strangely different ways depending upon which of the three *guṇā-s* is predominant at any one time. *Sattva guṇā pradhānatā* may manifest in *deva yoni*, *rajo guṇā* predominance in *manuṣya yoni*, and *tamo guṇā* dominance in *jaḍa yoni* etc. *Sā kāraṇa śarīram syāt*: This *avidyā* (or imbalance in the mix of three *guṇā-s*) is called causal body or *kāraṇa śarīra*. *Abhimānvān prajnah* : When the *jīva* gets identified with the ignorance or *avidyā* it is called *prājña*, one who is extremely ignorant. Thus:

Tatrā abhimanavān prājñaḥ: When the *jīva* gets identified with the causal body (*avidyā*) it is called *prājña*.

When *avidyā* is called causal body, the question naturally arises, cause of what? What are the effects of this cause? This is now dealt with in the next few *śloka-s*.

तम:प्रधानप्रकृतेस्तद्भोगायेश्वराज्ञया ।
वियत्पवनतेजोऽम्बुभुवो भूतानि जज्ञिरे ॥१८॥

Tamaḥ pradhāna prakṛte stadbho gāye śrvarā jñayā
Viyat pavana tejo' mbu bhuvo bhūtāni jajñire (18)

तद्भोगाय = for the experience of that *prājña jīva*, तम प्रधान = predominantly *tamo guṇa* aspect; प्रकृते: = from this *prakṛtiḥ*; ईश्वराज्ञया = by the will of *Īśvara*, वियत् = space;

पवन = air; तेजः = fire; अम्बु = water; भुवः = earth; भूतानि = elements; जज्ञिरे = are manifested.

For the experience of the *jīva*, the *tamoguṇa* aspect of *prakṛti* creates, by the will of the *Iśvara*, the five great elements viz. space, air, fire, water and earth. (18).

Tat bhogāya: For the enjoyment of this *jīva* who is *Prājña* associated with ignorance; *Tamaḥ pradhāna prakṛteḥ*: From the *prakṛti* which is predominantly of *tamo guṇā*, *Īsvara ājñayā viyat pavana tejaḥ ambu bhuvaḥ bhutāni ete jajñire*: by the Lord's will, the five great elements, namely, the space, air, fire, water and earth are created.

To summarise the thought thus far - **The Reality is Sat-Cit-Ānanda.** But one does not realise it because of the *pratibandha* of *vyāmoha* i.e. obstacle of delusion which is caused by ignorance or *avidyā* or *māyā*. *Avidyā* is of the nature of the three *guṇās*. When the three *guṇās* are in equilibrium, the *Cidānanda Brahman*, which though functioning through the *māyā*, keeps it under control, it is called *Iśvara*. When the *Cidānanda Brahman* comes under the influence of *māyā* or *avidyā* in which the equilibrium of the three *guṇās* is disturbed, it becomes the *jīva*. For the *bhoga* or enjoyment of this *jīva*, the world of objects made of the *pañca mahā bhuta-s* is created by the Lord from the *tamo-guna* aspect of *prakṛti*.

Upto now the general creation was explained. Now the teacher explains the specific creation with reference to the individuality.

After the *apañcikṛta tanmātrā-s* (the five great elements) have been created for the *bhoga* of the *jīva*, the next step is to provide the *instrument* of experience for this *jīva*. This instrument of experience is called the subtle body. This subtle body needs a 'case' or *āyatanam* to be safely kept in. This 'case' is the *annamaya kośa*.

The nature of the subtle body is explained from *śloka* 19.

सत्वांशैः पञ्चभिस्तेषां क्रमाद्धीन्द्रियपञ्चकम् ।
श्रोत्रत्वगक्षिरसनघ्राणाख्यमुपजायते ॥१९॥

Satvā mśaiḥ pañcabhi steṣām kramād dhīn driya pañcakam
Śrotra tvagakṣi rasana ghrāṇākhyam upajāyate (19)

तेषाम् = of these; पञ्चभिः = from the five elements; सत्त्वांशैः = by the *sattva guṇa* aspect; श्रोत्र = ear; त्वक् = skin; अक्षि = eye; रसन = tongue; घ्राण = nose; आख्यम् = known as; धी इन्द्रिय = the senses; पञ्चकम् = five; क्रमात् = in that sequence; उपजायन्ते = are born.

From the *sattva guṇa* aspect of these five elements are born the five senses viz ear, skin, eyes, tongue and nose, respectively. (19).

Sattvānśai pañcabhiḥ teṣām dhī indriya kramāt upajāyate: The *sattva* aspect of the five *mahābhūta-s* is taken and the five sense organs are created respectively (i.e. in decreasing order of subtlety as enumerated further):

Śrotra, tvak, akṣi, rasanā and *ghrāṇa*: The ears, the skin, the eyes, the tongue and the nose, respectively. The quality of *ākāṣ* or space is *śabda* and hence the ears or the faculty of hearing. Next lower in subtlety is the air from which the organ of touch the skin is born; from *agni* or *teja* eyes are born, from water, the organ of taste; and out of *pṛthivi* or earth, the grossest of the five *māhā-bhūta-s* which has the quality of *gandha* or smell, the organ of smell, the nose is born. In this way out of the *sattva guṇā* aspect i.e. the knowledge aspect of the *pañca mahābhūta-s*, the five sense organs are created.

This is the independent expression of each *pañca mahābhūta* in the subtle body. Knowledge of the five types of sense perceptions *śabda, sparśa, rūpa, rasa, gandha* is

received through the five reception centres called the sense organs. But if there is no coordination in the five perceptions, the result will be chaotic. The coordinating agent is the *antāhkarana* or the organ of inner perception which makes the collective expression of the *pañca mahābhūta-s* possible in the subtle body.

This is indicated in *śloka* 20.

तैरन्तःकरणं सर्वैर्वृत्तिभेदेन तद्द्विधा ।
मनो विमर्शरूपं स्याद्बुद्धिः स्यान्निश्चयात्मिका ॥२०॥

Tai rantaḥ karaṇaṁ sarvai vṛtti bhedena tad dvidhā
Mano vimarśa rūpaṁ syād buddhiḥ syān niśca yātmikā (20)

तैः = by these; सर्वैः = all elements from their *sattva guṇa*; अन्तःकरणम् = the inner instruments (is born); तद् = that (inner instrument); वृत्तिभेदेन = depending upon the difference of thoughts; द्विधा = is two fold; विमर्श रुपम् = of the nature of doubt; मनः = mind; स्यात् = is; निश्चयात्मिका = of the nature of firm conviction; बुद्धिः = intellect; स्यात् = is.

From the *sattva guṇā* aspect of all the five elements together, is formed the inner instrument. Depending on functional differences it exists in two ways. When the thoughts are in a state of doubt, it is called mind, while in a decisive state, it is called intellect. (20).

Taiha sarvaiḥ añtaḥ karaṇam: By a combination of the *sattva guṇās* of all the *pañca mahābhūta-s* arises the *antaḥkaraṇam* or the organ of inner perception.

Vṛtti bhedena tad dvidhā: The *antaḥkaraṇam* is of the nature of the thoughts (*vṛtti rūpena*). Due to the differences in the functions of these *vṛttis*, they are divided into two types: one is the mind or *manaḥ*, the other is the *buddhi* or intellect.

Manaḥ vimarśa rūpam syāt: The mind thrives on doubts, or cogitations. *Buddhiḥ syāt niscayātmikā*: When the thoughts which are vacillating at the level of the mind reach a state of decision (right or wrong), that state is called the *buddhiḥ*

In this way in *ślokas* 19 & 20, the effects or the *kārya* of the *sattva gunā* of the *pañca mahābhūta-s* have been explained.

The effect of the *rajoguṇā* on the five great elements is now taken up.

रजोंऽशैः पञ्चभिस्तेषां क्रमात्कर्मेन्द्रियाणि तु ।
वाक्पाणिपादपायूपस्था भिधानानि जज्ञिरे ॥२१॥

Rajoṁ'śaiḥ pañcabhi steṣāṁ kramāt karmen indrayāṇi tu
Vāk pāṇi pāda pāyupastha abhi dhānāni jajñire (21)

तेषाम् = of these elements; पञ्चभि: = of these five; रजोंशै: = by the *rajoguṇā* aspect; वाक् = speech; पाणि = hand; पाद = leg; पायु = organs of excretion; उपस्थ = organs of reproduction; अभिधानानि = known as; कर्मेन्द्रियाणि = organs of action; तु = indeed; क्रमात् = respectively; जज्ञिरे = are created.

From the *rajoguṇā* aspect of the five elements are created the five organs of action, viz speech, hands, legs, anus and organs of procreation, respectively. (21).

Rajo aśaih pañcabhiḥ teṣāṁ kramāt karmendriyāṇi: From the *rajoguṇā* aspects of the five great elements respectively, the organs of action are created.

Vāk, pāṇi, pāda, pāyu, upastha, jajñire: They are the organs of speech, hands, legs, organs of excertion and organs of procreation. It must be remembered that the five great elements are still in the nascent, *tanmātrā* stage, where

they have not yet undergone any grossification. They are still in their pure state.

As in the case of the *Sattvaguṇā* where there was an individual, independent manifestation, as well as a collective manifestation, so also in the case of the *rajo guṇā* the *karmendriya-s* represent the independent manifestation of the *rajoguṇā* of the five great elements.

The second manifestation is the collective one, which is described in the next *śloka*.

तैः सर्वैः सहितैः प्राणो वृत्तिभेदात्स पञ्चधा ।
प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः ॥२२॥

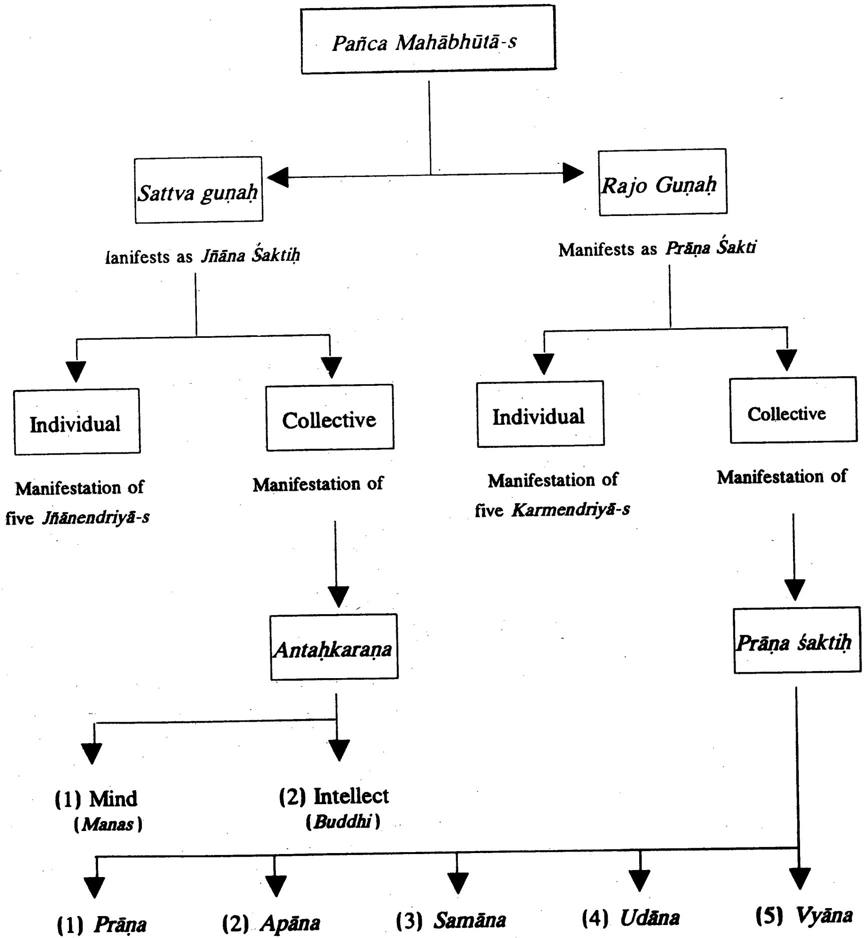
Taiḥ sarvaiḥ sahitaiḥ prāṇo vṛtti bhedāt sa pañcadhā
Prāṇo'pānaḥ samā naśco dāna vyānau ca te punaḥ (22)

तैः सर्वैः = by all these elements; सहितैः = together; प्राणः = the vital air; सः = this (vital air); वृत्तिभेदात् = on account of functional differences; पञ्चधा = is of five types; ते = these; पुनः = further; प्राणः = *prāṇah*; अपानः = *apanaḥ*; समानः = *samanah*; च = and; उदानः = *udānah*; व्यानः = *vyānaḥ*, च = and.

The *rajo guṇa* aspect of all the five elements together manifest as *prāṇa śaktiḥ* or vital air. This *prāṇa* gets further differentiated in five ways namely - *prāṇa, upāna, samāna, udāna* and *vyāna*. (22)

Taiḥ sarvaiḥ sahitaiḥ prāṇaḥ: When the *rajoguṇa* aspect of all the five great elements put together (*sahitaih*), they manifest as the *prāṇa śakti* or *Kriyā śakti*. *Te vṛtti bhedāt pañcadhā te pūnaḥ*: The *prāṇa śakti* is of five types, again depending on the functions performed viz., *prāṇa, apāna, samānā, udāna, vyānaḥ*.

In this way, the evolution of the *sattva* and *rajo guṇā* aspects of the five great elements can be summarised as follows:


Pañca Mahābhūtā-s
Sattva guṇaḥ
Rajo Guṇaḥ
lanifests as Jñāna Śaktiḥ
Manifests as Prāṇa Śakti
Individual
Collective
Individual
Collective
Manifestation of
five Jñānendriyā-s
Manifestation of
Manifestation of
five Karmendriyā-s
Manifestation of
Antaḥkaraṇa
Prāṇa śaktiḥ
(1) Mind
(Manas)
(2) Intellect
(Buddhi)
(1) Prāṇa
(2) Apāna
(3) Samāna
(4) Udāna
(5) Vyāna

In the next *śloka* the total result of these above described manifestations is summarised .

बुद्धिकर्मेन्द्रियप्राणपञ्चकैर्मनसा धिया ।
शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते ॥२३॥

Buddhi karmendriyaprāṇa pañcakair manasā dhiyā
Śarīraṁ sapta daśabhiḥ sūkṣmaṁ tallinga mucyate (23)

बुद्धिः = five organs of knowledge; कर्मेन्द्रिय = five organs of action; प्राणपञ्चकैः = five vital airs; मनसा = with mind; धिया = with intellect; सप्तदशभिः = these seventeen together; सूक्ष्मम् शरीरम् = subtle body; तत् = that; लिङ्गम् = *liñga śarīra* ; उच्यते = is called.

The five senses, five organs of action, five *prāṇa-s*, mind and intellect, thus seventeen of them together constitute the subtle body which is called as *liṅga śarīra* (also). (23)

After this *liṅga śarīra* is formed the further evolution is explained.

प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते ।
हिरण्यगर्भतामीशस्तयोर्व्यष्टिसमष्टिता ॥२४॥

Prājña statrā bhimānena taijasatvaṁ prapadyate
Hiraṇya garbhatā mīśas tayor vyaṣṭi samaṣṭitā (24)

प्राज्ञः = the *prājña jīva*, तत्र = in that (individual subtle body); अभिमानेन = being identified; तैजसत्वं = known as *taijasa* ; प्रपद्यते = attains; ईशः = the *Īśvara* ; हिरण्यगर्भताम् = being identified with total subtle body attains *hiraṇyagarbha* state; तयोः = of these two ie *taijasa* and *hiraṇyagarbha*, व्यष्टि = individuality; समष्टिता = totality.

The *prājña* (*jīva*) being identified with the subtle body is called as taijasa and the *Īśvara* identified with total *liṅga śarīra* is called *hiraṇyagarbha*. By these two the individuality and totality is referred. (24).

Prājnaḥ tatra abhimānena taijasatvam prapadyate: The *jīva* which got identified with the *kāraṇa śarīra*, when it gets further degraded and becomes identified with the *linga śarīra*, he takes on another name called *taijas*.

Īśaḥ hiraṇyagarbhatām: *Īśvara* also undergoes a parallel manifestation when he gets identified with the **total** *sūkṣhma śarīra* and he is now called *hiraṇyagarbhā* (see chart on page 31. *Tayoḥ vyaṣti samaṣtitā* when *Paramātmā* is referred with reference to the totality, it is called *samaṣti;* when it is referred with reference to individual, it is called *vyaṣti.*

In this way the concept of totality vs individuality is born. *Samaṣti* means all inclusive and *vyaṣti* means individually, alongwith its components.

Verse 16	SHUDHA SATTVA PRAKRITI → SATTVA PRADHAN → MAYA (BALANCE)	ASHUDHA SATTVA PRAKRITI → RAJAS + TAMAS PRADHAN → AVIDYA (IMBALANCE)	
Verse 17	Manifestation identified in Maya is Ishwara	Manifestation identified in Avidya is Jiva → Jiva Identifies with Avidya is the Birth of Prajna	
Verse 18 and Verse 19	ISVARA WILL +	Predominant Tamas aspect of Prakriti undergoes grossification of 5 elements: Earth, Water, Fire, Air, Space (each → Tamas) → Sattva, Sattva, Sattva, Sattva, Sattva → Nose Gandha, Taste Rasa, Eyes Rupa, Skin Sparsh, Ear Shabdha	5
Verse 20		(Collective Sattva Gunah) Anthkarana → Doubt Manas; Doubt Buddhi	2
Verse 21		Rajas, Rajas, Rajas, Rajas, Rajas → Organs of Procreation UPASTHA, Organs of Excretion PAYU, Legs PADA, Hands PANI, Speech VAK	5
Verse 22		(Collective Rajo Gunah) Prana - Shakti → Prana, Apana, Samana, Udana, Vyana	5
Verse 23		LINGA SHAREERA	17
Verse 24	Ishwara + Total Linga Shareera = Hiranyagrabha	Pragnya + Individual Linga Shareera = Taijas	
Verse 25	Ishwara identified with totality is Samashti	Jiva devoid of identity with totality = Vyasti	

समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात् ।
तदभावात्ततोऽन्ये तु कथ्यन्ते व्यष्टिसंज्ञया ॥२५॥

Samaṣṭi rīśaḥ sarveṣāṁ svātma tādātmya vedanāt
Tada bhāvāt tato'nye tu kathyante vyaṣṭi saṁ jñayā (25)

ईशः = the *hiraṇyagarbha*; सर्वेषां = all the individual *taijasa*, स्वात्म तादात्म्य वेदनात् = being identified and knowing this; समष्टिः = totality; ततः = from this *hiraṇyagarbha*, अन्ये = other i.e. *jīva*, तु = on the contrary; तत् = that (totality of identification and knowledge); अभावात् = absence of; व्याष्टि = individuality: संज्ञया = by this name; कथ्यन्ते = is called.

Being identified with the totality the *Īśvara* is called *samaṣṭi*, while the *jīva* being devoid of identity with totality, is called *vyaṣṭi* (25).

Īśaḥ samaṣṭiḥ: This *Īśvara* is referred to as totality or *samaṣṭi*, because he is identified with totality and because he keeps *māyā* under his control.

When the *jīva* gains control over *prakṛti*, matter, only then can he realise its own nature as **Sat-cit-ānanda Brahma.** Hence, the need for spiritual *sādhanā*, to be able to come out of the clutches of *Prakṛti*.

Prakṛti is *dvandvātmikā* -- of the nature of pairs of opposites. Overcoming *prakṛti* is to accept the world which exists in the pairs of opposites. Such a sādhanā should lead to unconditional and reasonless love for every one without a trace of bitterness.

Therefore, to come out of the *dvanda* and accepting everyone and everything without comment and without rejection, is to conquer one part of prakṛti - the external.

When the external *prakṛti* is brought under control with no *rāga-dveṣa* causing perpetual agitations, then only can one deal with the inner *prakṛti*, the Mind.

Īśvaratva is, therefore, *tādātmya vedanāt,* it is to know that the total waking state, the total dream state is because of me, the Consciousness. These states appear and disappear alternatively.

Tātāḥa anye tu tat abhāvāt vyaṣṭi saṁjñayā kathyante: In the *jīva (anye)* such an identification with the totality is absent. Therefore, the *jīva* is called *vyaṣṭi.*

Having thus explained the creation of *samaṣṭi* and *vyaṣṭi,* the third stage in creation is now taken up, viz, the location of the instruments of experience (*bhoga sādhānam*) and the objects of experience. This is the effect or *kārya* of the *tamo guṇa.*

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।
पञ्चीकरोति भगवान्प्रत्येकं वियदादिकम् ॥२६॥

Tad bhogāya puna bhogya bhogā yatana janmane
Pañcīkaroti bhaga vān pratyekaṁ viyadā dikam (26)

भगवान् = the almighty Lord; पुन: = then; तद्भोगाय = for the experience of; भोग्य = the object of experience; भोगायतन = the gross body to have experiences; जन्मने = for creating these; वियदादिकम = the space etc; प्रत्येकं = every element; पञ्चीकरोति = makes them grossified.

For the experience of the *jīva* and also for creating the objects of experience and the house for living for the *jīva*; the Lord grossifies each of the five elements like space etc. (26).

Tat bhogāya : For the enjoyment of the *jīva* (at the grosser level), earlier (refer *śloka* 18) it was stated that

out of the original material that is produced in the form of the *tanmātrās* or nascent five great elements, the *sūkṣma śarīra* is created. Now the third aspect of the *tamoguṇā* and the process of grossification it undergoes to create the *sthūla śarīra* (the gross body) and the gross objects of enjoyment, is dealt with.

Punaḥ bhogya bhogāyatana janmane: Two things are created, namely *bhogya vastu* - objects of enjoyment, and the house (*āyatanam)* for the enjoyment to take place. How is this done?

Bhagavān viyadādikam pratyekaṁ pañci karoti: By the will of the Lord, all the five great elements undergo a process of gossification (*pañcikaraṇa*).

For example, taking one of the five elements, namely water, the definition of water in *vedānta śāstra* is "that because of which taste is possible". The "*rasa*" aspect is the *tanmātrā* of water. It cannot be seen. Therefore, the grossification is that process by which the unseen *tanmātrā-s* of the five great elements are brought to our cognition as objects of knowledge.

How this grossification takes place is explained in the next *śloka*.

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।
स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते ॥२७॥

Dvidhā vidhāya caikaikaṁ caturdhā prathamaṁ punaḥ
Svasve tara dvitīyāṁ śaiḥ yojanāt pañca pañca te (27)

एकैकम् = each of the five elements; च = and; द्विधा = in two parts; विधाय = having divided; पुनः = thereafter; प्रथमम् = one of these halves of each element separately; चतुर्धा = in four equal parts (having divided); स्व =

its own half; स्वेतर = other than itself; द्वितीय अंशैः = the divided four from the other half; योजनात् = having united; ते = these (each) element; पञ्च पञ्च = have become grossified.

Each of the element having halved, and retaining the first part as it is, the second half gets further divided into four equal parts (each 1/8). Then the first half of each element unites with the 1/8 of the each of the other four remaining elements to become grossified. (27).

Dvidhā vidhāya ca eka, ekam punaḥ prathaṁ caturdhā: Each great element gets divided into two; the second half again gets divided into four parts (each being 1/8).

Svasvetara dvitīyāṁśaiḥ yojanāt pañca pañca te: The first half (which did not undergo any further division) of one element, then takes 1/8 the of the each of other four great elements (making a total of half) and together becomes "grossified" space, air, water etc as the case may be. Thus, the five great elements become *pañcikṛta* or attain grossification.

This grossification is only with reference to the *tamoguṇa.* The *sattva* and *rajo guṇas* do not undergo any grossification.

Now after this grossification of the five great elements has been accomplished, the next step is to create the objects of enjoyment and the "house" or location (called the body) where the instruments of enjoyment are to lodged. How this is done is explained in the next *śloka.*

तैरण्डस्तत्र भुवनं भोग्यभोगाश्रयोद्भवः ।
हिरण्यगर्भः स्थूलेऽस्मिन्देहे वैश्वानरो भवेत् ॥२८॥

Tairaṇḍa statra bhuvanaṁ bhogya bhogā śrayod bhavaḥ
Hiraṇya garbhaḥ sthūle 'smin dehe vaiśvā naro bhavet (28)

तै: = by these five grossified elements; अण्ड: = the *brahmāṅḍa*; तत्र = in this *brahmāṅḍa*; भुवनम् = the fourteen worlds; भोग्य = the objects of experience; भोगाश्रय: = the gross body; उद्भव: = are created; हिरण्यगर्भ: = the *hiraṇyagarbhaḥ*; अस्मिन् स्थूले = in this gross, देहे = body; वैश्वानर: = *vaiśvānaraḥ*; भवेत् = attains.

From these five grossified elements are born the *Brahmāṇḍa* along with the worlds, objects of experience and the gross bodies. The *hiraṇyagarbha* attains the status of *vaiśvānaraḥ* being identified with the total gross bodies. (28).

Taiḥ aṅdaḥ: From these five great gossified elements the *Brahmāṇḍa* is created. There are 14 *bhuvanā-s* or worlds in the *Brahmāṇḍa* in two tiers of seven each.

In this *Brahmāṇḍa* two types of things are created: *Bhogya bhogā aśrayaḥ udbhavaḥ*: One, the objects of enjoyment (*bhogya vastū*), and the shelter or gross body in which the instruments of perception can function.

Asmin sthūle dehe hiraṇyagarbhaḥ vaiśvānaraḥ bhavet: The *Hiraṇyagarbha* (*Īśvara* identified with the total *sūkṣma śarīra*) now identifies himself with the *sthūla śarīra* (total gross body). This includes the world of experience and also the houses where the different *jīva-s* are located to taste the experiences. *Hiraṇyagarbha* who is thus identified with the total gross body is called *vaiśvānaraḥ.*

This is the further fall of *Īśvara* down to the total gross body level.

Now what happens to the *jīva* (at the *individual* gross body level?) -

तैजसा विश्वतां याता देवतिर्यङ्नरादयः ।
ते पराग्दर्शिनः प्रत्यक्तत्त्वबोधविवर्जिताः ॥२९॥

Taijasā viśvatāṁ yātā deva tiryaṅ narā dayaḥ
Te parāg darṣi naḥ pratyak tattva bodha vivar jitāḥ (29)

तैजसाः = the *taijasa*; विश्वताम् = known as *viśva*; याता = attains; देव = Gods; तिर्यङ् = the animals; नरादयः = human beings etc; ते = they; परागृदर्शिनः = extrovert; प्रत्यक् तत्त्वबोध = the knowledge of one's essential nature; विवर्जिताः = devoid of.

The *taijasā* is further fallen to the state of *viśva*, while identified with individual gross body, such as Gods, animals, human bodies etc. they by nature are extrovert and devoid of the knowledge of their essential nature. (29).

Taijasā deva tiryaṅ narā adayaḥ viśvatāṁ yātā: It was seen earlier (vide *śloka* 24) that when *Prājña* becomes identified with the individual *liṅga śarīra*, he is called *Taijas*. When the *taijas* becomes identified with the different individual gross bodies such as the *deva-s*, animals, human beings etc, it is called *viśva*.

Thus *Īśvara* is one, because he has no differentiation although differences exist, the *jīva-s* on the other hand becomes many individual bodies who come to be called *viśva*. What is the quality of the *viśva*?

Te parāk darśinaḥ pratyak tattva bodha vivarjitāḥ: By their nature, the *jīva-s* are extrovert and have no knowledge about their own essential nature, because they are too peroccupied with the gross body, the sense organs, the objects of the world and the interactions with the objects of the world. There is no possibility of *pratyak bodha* of *cidānanda svarūpa jñānam* in this situation. (ref *K.U.* II-IV-1).

Pratyak bodh is that state of self knowledge, where there is no suffering because of one's own absence as an ego, or of being inert, or being unhappy. It is that which is ever present in both joy and misery, in knowledge and ignorance, in birth and in death. It is independent belonging to nothing.

When we do not know our essential nature, we are *jīva*; when we come to know our essential nature, we are not only not *jīva*, but there is no one called *jīva*. Everything is *Paramātmā* and his glory.

What is the life story of this *jīva* who has so externalised his vision that he is unable to see the *pratyak-bodha* within himself?

कुर्वते कर्म भोगाय कर्म कर्तुं च भुञ्जते ।
नद्यां कीटा इवावर्तादावर्तांतरमाशु ते ॥
व्रजन्तो जन्मनो जन्म लभन्ते नैव निर्वृतिम् ॥३०॥

Kurvate karma bhogāya karma kartuṁ ca bhuñjate
Nadyāṁ kīṭā ivāvartād āvartāṁ tara māśu te
Vrajanto janmano janma labhante naiva nirvṛtim (30)

भोगाय = (the *jīva*) for gaining experience; कर्म = acting; कुर्वते = performs; कर्म = acting; कर्तुम् = doing; च = and; भुञ्जते = experiences; नद्यां = in the river; कीटा = insect; इव = like; आवर्तात् = one whirl pool; आवर्तान्तरम् = to another whirl pool; आशु = fast; व्रजन्तः = keep moving; ते = these *jīva*; जन्मनः = from one birth; जन्म = to next birth; निर्वृत्तिम् = liberation; न एव = do not; लभन्ते = get.

The *jīva* engages himself in action for getting enjoyments and does actions again for enjoyment. They soon after get lost in the rebirth from one birth to another, like the insect fallen

into river is swept from one whirl pool to another, and do not attain liberation. (30).

Bhogāya karma kurvate karma kartum ca bhuñjate: The *jīva* performs actions for the sake of enjoyment, then because of the *Karma* one suffers again and again (and so the cycle goes on. *Punarapi jananam, punarapi maraṇam* ...). *Nadyāṁ kīṭā iva, āvartāt āvartāntaraṁ āśu vrajanto*: Their fate is like an insect that has fallen into the river and is swept into one whirlpool after another.

Janmana janma labhante na eva nirvṛttim: In this way, the *jīva* migrates from one life to another in an endless cycle of birth and death. There is no redemption.

Then what is the way out of this misery?

सत्कर्मपरिपाकात्ते करुणानिधिनोद्धृताः ।
प्राप्य तीरतरुच्छायां विश्राम्यन्ति यथासुखम् ॥३१॥

Sat karma pari pākātte karuṇā nidhinod dhṛtāḥ
Prāpya tīra taru cchāyāṁ viśrā myanti yathā sukham (31)

ते = these insects; सत्कर्म = the meritorious deeds; परिपाकात् = on maturation; करुणा निधिना = by some man of oceanous compassion; उद्धृता = being lifted and saved; तीर तरुः छायाम् = in the shade of a tree on the bank (of the river); प्राप्य = having placed; यथा सुखम् = in great joy; विश्राम्यन्ति = relaxes.

(As) these insects, on account of ripening of their earlier noble deeds one is lifted away, by a compassionate person and having got under the shadow of a tree on the bank of that river, relax at ease; (so is the case of the seeker coming in contact of a teacher). (31).

This *śloka* conveys a warning to the spiritual seeker

to guard himself from falling prey to spiritual arrogance. It is well to remember that every little step in one's spiritual path is by the Lord's Grace and not by one's effort alone.

Sat karma paripākāt: By the grace of the Lord, and when some *puṇya karma* (good deeds) done somewhere, ripens and is ready for fructification at the right moment; *karunā nidhina uddhṛtāḥ*: Some compassionate person happens to notice that poor insect struggling to get out of his misery, and takes pity on him, and, therefore, *Prāpya tīra taru chāyāṁ viśrāmyanti yathā sukham*: he lifts that insect out of the water current and throws it under the shade of a tree on the river bank. And now that poor insect gets relief from his suffering and is happy.

What is the cause for that *viśrānti*? That compassionate man chanced to be there at that moment, not by request but by a strange coincidence called, the God's grace.

So also, everything in life, good and bad happens without apparent logic or reason. When a saint or a sage comes into the life of a spiritual seeker, there is no logic for it. When we go beyond cause and effect, the Lord alone remains. When His Grace prevails, only then do things happen in one's life. Once this knowledge is firmly rooted, then there is *viśrānti* and a sense of total relaxation and comfort with whatever events happens in life.

Humility and surrender alone help in spiritual unfoldment. Three qualities are essential in a spiritual seeker and indeed rare to find together: *manuṣyatvam* (the ability to live like a human being-nobly), *mumukṣatvam* the sense of urgency to go beyond the limitations; and for this *mumukṣatvam* to be fulfilled, *mahāpurṣa saṁśrayaḥ*: the ability to surrender at the feet of Saints and Sages. (ref: *V.C.* 3);

When by the Lord's Grace the seeker realises the importance

of Saints and Sages in his spiritual progress, he approaches the teacher for guidance. This is stated in the next *śloka*.

उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिनः ।
पञ्चकोशविवेकेन लभन्ते निर्वृतिं पराम् ॥३२॥

Upadeśa mavā pyaivam ācāryāt tattva darśinaḥ
Pañca kośa vivekena labhante nir vṛtiṁ parām (32)

एवम् = in the same way; तत्त्वदर्शिनः = from the knower of the Truth; आचार्यात् = teacher; उपदेशम् = instructions; अवाप्य = having received; पञ्चकोश = the five sheaths; विवेकेन = by discrimination; पराम् = supreme; निर्वृतिम् = emancipation or liberation; लभन्ते = attain.

Having got instructions from the *Ācārya* and a man of realisation, by the process of discrimination of the five sheaths, one attains supreme liberation. (32).

Tattva darśinaḥ ācāryāt upadeśam avāpya: The spiritual student by the grace of the Lord, approaches the teacher for receiving *upadeśam* (*upa* near *deśa* place, that which takes us nearest to ourselves is *upadeśa*; that which takes us away from ourselves is called *apadeśa*). To whom does he go for *upadeśa*? He goes first to the *ācārya* and then to a *siddha puruśa*, one who has realised the Self.

Thus there are two clear stages in the spiritual path. The first stage is where the student is full of questions and wants to"understand". To such a student, the teacher is the *ācārya* who helps the student in studying the scriptural statements and arguments only to reach that point of understanding where it is clear that the Truth cannot be grasped by intellectual ability! (*nāyamātmā medhayā labhyā*)

Now the student is ready to drop the intellect and go beyond the area of *ācārya* to the realm of the *tatvadarśinaḥ*

(a *brahmaniṣṭah*). With the *upadeśa* of the *Ācārya* the seeker can put in his own effort and reach only up to a particular limit. Then by the Lord's Grace a realised *Siddha Puruśa* comes into his life.

Pañcakośa vivekena: The *ācārya's upadeśa* of "*Tattvamasi*" *Mahāvākya* was through the process of analysis and discrimination of the five *kośas* or sheaths. When the student has intellectually understood the nature of these *kośa-s*, to transcend them can be achieved only through the one who has realised, and when God's Grace brings him in contact with such a *siddha puruṣa or tattva darśinaḥ*.

Labhante nirvṛttim parām: Thereafter, by a mere glance or a simple statement, the student is able to achieve that *aparokśa anubhūti* which releases him from all limitations, gives him supreme bliss, most effortlessly.

What are the *pañcakośa-s* and what does *pañca kośa viveka* signify, is taken up in the next few *śloka-s*

अन्नं प्राणो मनो बुद्धिरानन्दश्चेति पञ्च ते ।
कोशास्तैरावृतः स्वात्मा विस्मृत्या संसृतिं व्रजेत् ॥३३॥

Annaṁ prāṇo mano buddhir ānandaśceti pañca te
Kośā stairā vṛtaḥ svātmā vismṛtyā saṁsṛtiṁ vrajet (33)

अन्नम् = gross body; प्राण: = vital air; मन: = mental; बुद्धि: = intellectual; आनन्द: = bliss; च = and; इति = thus; ते = these; पञ्च = five; कोशा: = are sheaths; तै: = by these; आवृत: = covered; स्व आत्मा = the self; स्व विस्मृत्या = due to forgetting his essential nature; संसृतिम् = repeated migration from one life to another; व्रजेत् = attains.

The food, vital air, mind, intellect and bliss sheaths are the

five sheaths, covered by them, the *Ātmā* forgets its own essential nature, and is subjected to cycle of birth and death. (33).

Annaṁ prāṇaḥ manaḥ buddhiḥ ānandaḥ ca iti te pañca kosaḥ: The five *kośa-s* or sheaths are : the *anna-maya, prāṇa-maya, mano-maya, buddhi* or *vijñāna-maya*, and *ānanda-maya.*

Why are they called *kośas*? *Taih avṛtah ātmā*: Because the pure *Sat-cid-ānanda svarūpam ātmā* is, as if, covered by them.

This "covering" has a very special meaning in this context. In normal usage the covering is larger than that which is covered. Here, the object covered is bigger than the covering, as for example the presence of the body "covers" the space because of which the body's presence is possible.

Similarly, the five kośās are "covering" the *Ātma* in the sense that it is because of the *Ātmā* that they exist, and get value and importance. The *kośa-s* get their existence because of the *Ātmā tattva.*

After the coverings have taken charge of the *Ātmā,* the *Ātmā* gets identified with them, leading to *jīvātmabhāva. Sva vismṛtyā*: and then one's own essential nature is forgotten. *Samsṛtim vrajet*: there after whole story of birth and death starts.

The release from this vicious cycle can come only if the *jīva* sheds its identification with the *kośa-s* by rejecting them, by a process of understanding their nature.

स्यात्पञ्चीकृतभूतोत्थो देहः स्थूलोऽन्नसंज्ञकः ।
लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥३४॥

Syāt pañcī kṛta bhūtottho dehaḥ sthūlo'nnasaṁ jñakaḥ
Liṅge tu rājasaiḥ prāṇaiḥ prāṇaḥ karmen indriyaiḥ saha (34)

पञ्चिकृत = grossified; भूतोत्थः = born of; स्थूलः देहः = the gross body; अन्नसंज्ञकः = called as the food sheath; स्यात् = is; लिङ्गे = in the subtle body; तु = indeed; राजसैः = made from *rajoguṇa*; प्राणैः = along with five vital airs; कर्मेन्द्रियैः = the organs of action; सह = all together; प्राणः = is the vital air sheath.

The gross body made up of the grossified elements is called the *ānna-maya kośa* (food sheath). The *prāṇamaya kośa* is the *rajoguṇā* aspect of subtle body consisting of the *karmendriya* and the five *prāṇa-s.* (34).

Pañcīkṛta bhūtthaḥ sthūla dehaḥ aṇna saṁjñakaḥ syāt: The *ānna-maya kośa* consists of the gross body which is born out of the grossified five great elements.

Prāṇaḥ: The *prāṇa-maya kośa* is made out of *Liṅge tu rājasai prāṇaiḥ karmendriyai*: the *rajoguṇā* aspect of the *liṅga śarīra* namely the five *karmendriya-s* and the five *prāṇa-s.*

The *mano-maya* and *vijñāna-maya kośa* are -

सात्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ।
तैरेव साकं विज्ञान मयो धीर्निश्चयात्मिका ॥३५॥

Sātvi kair dhīr indriyaiḥ sākaṁ vimar śātmā mano mayaḥ
Taireva sākaṁ vijñāna mayo dhīr niścayā tmikā (35)

सात्त्विकैः = born from *sattva guṇa,* धीन्द्रियैः = the sense organs; साकम् = together; विमर्शात्मा = of the nature of doubt and agitations; मनोमयः = is mental sheath; धीः = the intellect; तैः एव साकम् = alongwith these sense organs;

निश्चयात्मिका = of the nature of decision; विज्ञानमयः = is intellectual sheath.

The doubting mind alongwith the effects of *sattva guṇā* viz., *jñānendriyaḥ* is *mano-maya kośaḥ*, while the decisive intellect alongwith these sense organs is called *vijñāna-maya kośaḥ* (35)

Vimarśātmā sātvikaih dhīḥ indriyai sākam manomayaḥ: The mind that is always doubting, thinking, confused alongwith the five *jñānendriya-s* which are the effect of the *sattva guṇa*, of the *liṅga śarīra*, constitutes the *mano-maya kośa*.

Niścayātmikā dhi taih eva sākam vijñānamayaḥ: That intellect which is of the nature of decisiveness, alongwith the same *jñānendriya-s*, is called the *vijñāna-maya kośa* or intellectual sheath.

In this way, the 17 elements of subtle body are divided to constitute the *prāṇā, mano,* and *vijñāna-maya kośa-s.*

कारणे सत्वमानन्दमयो मोदादिवृत्तिभिः ।
तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ॥३६॥

Kāraṇe sattvamānanda mayo modādi vṛttibhiḥ
Tattat kośaistu tādāt myād ātmā tat tanmayo bhavet (36)

कारणे = in the causal body; सत्त्वं = the knowledge aspect; मोदादिवृत्तिभिः = along with the thoughts of joy etc; आनन्दमयः = is the bliss sheath; आत्मा = the self; तत्तत्कोशैः = with these sheaths; तादात्म्यात् = by identification; तत्तन्मयः = one with that sheath; भवेत् = becomes; तु = however, the Self is other than these sheaths.

The causal body associated with the different degrees of joy such as *moda, priya, pramod* etc. is the *ānandamaya kośaḥ*. The *Ātmā* identified with individual *kośaḥ* assumes to have becom *anna-maya kośaḥ* etc. (36).

Kārane modādi vṛttibhiḥ: In the *kārana śarīra* which is *malīna sattva* associated with the *tamo guṇā* predominantly, alongwith the different types of *vṛtti-s* like *priya, moda and pramoda* (seeing, attaining and enjoying) which cause different degrees of happiness. These degrees of happiness in the form of thoughts constitute the *ānanda-maya-kośa*

Ātmā tattat kośaiḥ tādātmyāt tat tanmayo bhavet: The *Ātmā* then gets identified with each of the five *kośā-s* and acquires those respective qualities; e.g. identification with the *ānna-maya kośa* results in thoughts of "I am old or young, man, woman, etc". Identification with *Prāṇa-maya-kośa* leads to statements like "I am thirsty or I am hungry" and so on. Thus identification of the Pure Self with the five *kośas* gives rise to five types of expressions in which one or the other *kośa* predominates. They are all, however, expressions of the same *Ātmā*.

Now how does the seeker separate the *Ātmā* from the clutches of five *kośa-s*?

अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकत: ।
स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥३७॥

Anvaya vyati rekā bhyāṁ pañcakośa vivekataḥ
Svāt mānaṁ tata uddhṛtya paraṁ brahma prapa dyate (37)

अन्वयव्यतिरेकाभ्यां = by the technique of inclusion and analysis; पञ्च कोश: = the five sheath; विवेकत: = by discrimination; स्व आत्मानं = one's essential self; तत: = from these sheaths; उद्धृत्य = lifting above these; परम् ब्रह्म = the Supreme Brahman; प्रपद्यते = is attained by the seeker.

By the process of discrimination of five sheaths through the technique of *anvaya-vyatireka*, thus having transcended oneself above them, one attains the status of Supreme *Brahman*. (37).

Anvaya vyatirekābhyāṁ svātmānaṁ tataḥ uddhṛtya paraṁ brahma prapadyate: By the technique of *anvaya* (presence) and *vyatireka* (absence) applied in conducting the *pañca kośa viveka* (discrimination), after having separated the Pure Self from the covering of the five sheaths, one attains the *Brahmātva bhāva*.

When, one discovers by *pañcakośa viveka*, that 'I' is someone other than the '*pañcakośa*' the next step is to discover that this 'I' is of the nature of *Brahman.* Spiritual unfoldment is thus a process of unlearning, of emptying. Once we get out of the clutches of the *pañcakośā-s* in this way, then one realises one's true identification with the *Para Brahman.*

What is the meaning of *anvaya-vyatireka*? How does it help in separating the *Ātmā* from the *pañca kośa-s*?

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।
सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥३८॥

Abhāne sthūla dehasya svapne yadbhāna mātmanaḥ
So'nvayo vyatirekas tad bhāne' nyā nava bhāsanam (38)

स्वप्ने = in the dream; स्थूलदेहस्य = of the gross body; अभाने = being not aware of; आत्मनः = of the Pure Self; यत् भानं = that conscious aspect; सः = that; अन्वयः = is *anvayah* ie inclusion; तद्भाने = although expressing as consciousness in dream state; अन्यानवभासनम् = not being aware of gross body; व्यतिरेकः = is exclusion.

In the dream state there is no identification with gross body, but there is illumination of dream, by the Ātmā. This presence of the *Ātmā* is *anvaya*. Although, the *Ātmān* is present, but does not identify with gross body, it is called *vyatireka* (absence) of gross body in *Ātmā*. (38)

Svapne sthūla dehasya abhāne: In the dream state (*svapna avasthā*) the gross body is not identified with it, therefore is not available. This is *vyatireka (absence) of gross body. Yat ātmanaḥ bhānam sah anvayaḥ*: But there is a presence which is illuminating the dream experience. That presence, the Truth or the *Ātmā* which is illuminating the dream state is called *Anvaya.*

Tad bhāne anyaān avabhāsam vyatirekaḥ: The other aspect i.e. the absence of the gross body in the dream state is called *vyatireka* of the gross body in the *Ātmā.*

Similarly,

लिङ्गाभाने सुषुप्तौ स्यादात्मनो भानमन्वयः ।
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥३९॥

Lingā bhāne suṣuptau syād ātmano bhāna manvayaḥ
Vyati rekastu tadbhāne lingasyā bhāna mucyate (39)

सुषुप्तौ = in deep sleep; लिङ्ग अभाने = being unaware of the subtle body; आत्मनः = of the self; भानम् = is awareness; अन्वयः = inclusion of the Self; स्यात् = is; तद्भाने = although there is awareness of Self; तु = indeed; लिङ्गस्य अभानम् = there is no awareness of subtle body; व्यतिरेकः = the exclusion of subtle body; स्यात् = is; उच्यते = is called.

In the deep sleep state. although there is no identification with the subtle body, the presence of *Ātmā* is called *Anvayah.* However, although *Ātman* is present in the deep sleep, but the subtle body is not included in its cognition, it is called as *vyatireka* of subtle body. (39).

Lingā abhāne Ātmanah suṣuptau bhānam anvayaḥ: In the *suṣupti avastha* i.e. in the deep sleep state, the subtle body or *linga śarīra* is discarded from identification. It is

not available. This is called *vyatireka* or absence of the subtle body in the deep sleep state.

But this *absence* which is the content of the deep sleep state, is illuminated by the presence of the *Ātmā.* This presence is called *anvaya.*

Vyatirekaḥ tu tad bhāne lingasya abhānam: The absence of the *liṅga śarīra* although *suṣupti* is illumined, is called *vyatireka* of the subtle body in the deep sleep state, in *Ātmā.*

Why has the concept of *liṅga śarīra* been brought in while dealing with the *pañca kośa viveka* is now explained.

तद्विवेकाद्विविक्तास्युः कोशाः प्राणमनोधियः ।
ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः ॥४०॥

Tad vivekād viviktā syuḥ kośāḥ prāṇa mano dhiyaḥ
Te hi tatra guṇā vasthā bheda mātrāt pṛthak kṛtāḥ (40)

तत् = of the subtle body; विवेकात् = discrimination; प्राण: = the vital air sheath; मन: = the mental sheaths; धिय: कोशा: = the intellectual sheath; विविक्ता: = discriminated; स्यु: = happens; ते = they; हि = indeed; तत्र = in the subtle body; गुणावस्था = the predominance of *guṇa-s*; भेद मात्रात् = on account of difference; पृथक् कृता: = already explained separately.

By the discrimination of the subtle body, the vital air, mind and intellect sheaths are included together; because they are separated on the basis of the proportion of the three *guṇā-s.* (40).

Tatra guṇā avasthā bheda mātrāt prāṇaḥ manaḥ dhiyaḥ kośaḥ pṛthak kṛtāḥ : Because of the association of the three *guṇā-s - satva, rajas, tamas,* the *liṅga śarīra* is divided into the three *kośā-s, prāṇa, mano* and *vijñānamaya. Tad*

vivekāt viviktā syuḥ: Therefore, the *anvaya-vyatireka* with reference to the *liṅga śarīra* includes the *anvaya-vyatireka* of the three *kośās*.

Having separated the *Ātmā* from the gross body and the subtle body; now the causal body or *kāraṇa śarīra* is taken up for discrimination.

सुषुप्त्यभाने भानन्तु समाधावात्मानोऽन्वयः ।
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥४१॥

Suṣuptya bhāne bhānantu samādhā vātmāno' nvayaḥ
Vyati rekas tvātma bhāne suṣuptya nava bhāsanam (41)

समाधौ = in *samādhi*; सुषुप्ति अभाने = there is awareness of causal body; तु = but; आत्मनः = of the self; भानम् = awareness; अन्वयः = that is *anvaya* i.e. inclusion of *Ātmā*, आत्मभाने = although there is awareness of *Ātmā*; सुषुप्ति अनवभासनम् = no awareness of causal body; तु = certainly; व्यतिरेकः = is exclusion of ignorance of causal body.

In *samādhi*, the deep sleep state is absent, however, the *Ātman* is present to illumine the *samādhi*. This is called *anvaya* of *Ātmā* in *samādhi*. However, the deep sleep state is not included in the *Ātmā*. This is called *vyatireka* of deep sleep state. (41).

Suṣupti abhāne samādhau ātmanaḥ bhānaṁ anvayaḥ: In the fourth state or **samādhi avasthā**, the *suṣupti avasthā* is absent. But the *Ātma tatva* is present. This presence of the Ātmā in the *samādhi* state is called *anvaya*.

Ātmā bhāne suṣupti anavabhāsanam vyatireka: Although the *Ātmā* is present, the *suṣupti avasthā* is absent in the *samādhi*. This is called ***vyatireka*** **of** ***suṣupti*** **in** ***Ātmā***.

In this way, by the *anvaya-vyatireka* method, one is

able to separate the *Ātmā* from the four states of *jāgrat, svapna, suṣupti* and *samādhi.*

Now the teacher cites *Kaṭhopaniṣad* to support this technique.

यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः ।
शरीरत्रितयाद्धीरैः परं ब्रह्मैव जायते ॥४२॥

Yathā muñjā diṣī kaivam ātmā yuktyā samud dhṛtaḥ
Śarīra tritayād dhīraiḥ paraṁ brahmaiva jāyate (42)

यथा = as; मुञ्जात् = from the *muñjá* grass; इषीका = the core; युक्त्या = with proper method; (is separated); एवम् = in the same way; आत्मा = the *Ātman*, शरीर त्रितयात् = from the three bodies; धीरैः = by the wise seeker; समुद्धृतः = having lifted above; परम् ब्रह्म एव = the nature of Supreme *Brahman*; जायते = becomes.

Just as the core of the *munjā* grass is separated from the leafy portion, the *Ātmā* is separated from the three bodies by a wise person, through proper technique, to attain the Supreme *Brahmānubūti* (42).

Yathā muñjādi iṣīkā: Just as the leafy portion is separated from the rib of the *munjā* grass carefully and without causing any damage, *Śarīra trayāt Ātmā yuktyā samuddhṛtaḥ*: so also having separated the *ātmā* with proper understanding and correct technique from the three bodies, viz. gross, subtle and causal body - *Dhīraḥ param brahma eva jāyate*: the *dhīraḥ puruṣa*, one who having realised his essential nature, is not daunted by anything that happens in life, he attains *Brahmatva*, that is, he attains the knowledge that **'I am essentially of the nature of Brahman"**. This is **not knowledge** that is told by or to someone, but it **"happens"**.

By comparing the *pañcakośa viveka* to the preparation of *munja* grass for *karma kāṇḍa*, two points are made:

a) the importance of a systematic approach and;
b) that discrimination should be based on knowledge.

The deeper the study of scriptures and reflection on the Truth, the weaker the attachment to the five *kośā-s*. The priorities are clearer in one's life, and one is more confident to tread the spiritual path. Otherwise one's whole life will be wasted away into nothingness.

This clarity of thought, determination of priorities, strength of action and an unwavering focus on the true goal of one's life mark the man of wisdom - the *dhīra puruṣa*. It is he who is able to transcend the four *avasthā-s* and attain *Para-brahmatva.*

In *śloka* 32 reference was made to the *upadeśa* which the seeker receives from the *ācārya*. This *upadeśa* is of the *Mahāvākya* "*Tat Tvam Asi*". This *upadeśa* begins from *śloka* 43.

परापरात्मनोरेवं युक्त्या संभावितैकता ।
तत्त्वमस्यादिवाक्यैस्सा भागत्यागेन लक्ष्यते ॥४३॥

Parā parāt mano revaṁ yuktyā saṁbhā vitai katā
Tattva masyā divākyais sā bhāga tyāgena lakṣyate (43)

एवम् = in this manner; पर अपरात्मनोः = of the supreme and the lower Self i.e. *Īśvara* and *jīvātmā*, एकता = oneness; युक्त्या = by proper logic and thinking; संभाविता = is established; सा = this oneness; भागत्यागेन = by process of partial retention and partial rejection method; लक्ष्यते = is being indicated.

In this way the oneness of the *Jīvātmā* and Paramātmā logically extablished by the ***Tat Tvam Asi mahāvākya***, by the technique of ***bhāga-tyāga***, is being indicated. (43).

Evam parāpara ātmanoḥ ekatā yuktyā sambhāvitā: In

this way the oneness or identity of the two *Ātmā-s* - the *apara* and *para*, the *jīva* and *paramātmā* is declared conclusively by logical deduction.

Sā tat tvam asi ādi vākyai bhāga tyāgena lakṣyate: This identity is established by *Mahāvākyā-s* such as "*Tat twam asi*" by the process of rejecting all those attributes which do not belong to the *Ātmā*. (Rejecting irrelevant part and retaining appropriate part is (*bhāga-tyāga*).

The meaning of each word in the "*Tat twam asi*" *Mahāvākya* is now explained.

जगतो यदुपादानं मायामादाय तामसीम् ।
निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्म तद्गिरा ॥४४॥

Jagato yadu pādānaṁ māyā mādāya tāmasīm
Nimittaṁ śuddha sasattvāṁ tāmucyate brahma tadgirā (44)

यत् ब्रह्म = that *Brahman*; तामसीम् मायाम् = to the *tamoguṇa* aspect of *māyā*, आदाय = with the help of; जगत: = of the world of insentient and sentient things and beings; उपादानम् = material cause; शुद्धसत्त्वाम् ताम् = to pure *sattvic māyā* (having taken support); निमित्तम् = the efficient cause ie the creator of the world; (तद्) ब्रह्म = that *Brahman*; तद् = is the meaning of the word '*tat*'; गिरा = in *tat tvam asi mahāvākya*.

The *Brahman* in association with the *tamoguṇi māyā* is the material cause of the world, and is the efficient cause in association with *sattvaguṇi māyā*, is meant by the word '*tat*' in the *Tat twam asi mahāvākya*. (44).

Tat girā ucyate: By the word '*tat*' is meant:

a) *Yat brahma Tāmasīm māyām ādāya jagataḥ upādānam*: That *Brahman* which is the material cause of this gross

world when associated with the *tamoguṇā* aspect of *māyā* (vide *śloka* 27); and

b) *Tām śuddha sattvāṁ nimittaṁ*: That same *Brahman* which is the efficient cause of the world when associated with *sattva-guṇi māyā* and becomes the creator or *Īśvara* (refer *śloka* 16 ante).

In this way the word '*tat*' means the non-dual, efficient and material cause of the world (*abhinna, nimitta, upādāna kāraṇa tat vastu*)

The meaning of the word '*tvaṁ*' is indicated in *śloka* 45.

यदामलिनसत्त्वां तां कामकर्मादिदूषिताम् ।
आदत्ते तत्परं ब्रह्म त्वं पदेन तदोच्यते ॥४५॥

Yadā malina sattvāṁ tāṁ kāma karmādi dūṣitām
Ādatte tatparaṁ brahma tvaṁ padena tadocyate (45)

तत् = that; परम् ब्रह्म = the supreme *Brahman*; यदा = when; मलिन सत्त्वाम् = the impure *sattva pradhāna* (i.e. *sattva* with *rajo* and *tamo guṇi māyā*); काम कर्मादि दूषिताम् = that has the impurities of desire, action etc; ताम् = to that *māyā* or *avidyā*; आदत्ते = conditioned by; तदा = in such condition; त्वम् पदेन = by the word of *tvam*; उच्यते = is referred.

When the *Param Brahma* associated with the *māyā* that is contaminated by (the effects of *rajo guṇā*), desire, action etc; is refered by the word "*tvaṁ*" in the *mahāvākya Tat tvam asi* (45).

Yadā malina sattvāṁ (*māyā*) *ādatte*: When this *Para Brahma* takes the help of *malina satvām* (i.e. *sattva guṇa* associated with *rajo guṇa*). *Tām kāma karma ādi dūṣitām*: *Kāma karma* falls within the purview of the *rajo guṇa*. When that *māyā*, which has less of *sattva* and more of *rajo guṇa*, and conditions the *Para Brahma*, *Tat param brahma tvam padena ucayate*: Such a conditioned *Para Brahma* is

called "*tvaṁ*" in "*Tat tvam asi*" *mahāvākya, by the word 'tvaṁ'*.

Now the significance of the *asi-pada* is explained, in a most beautifully logical manner.

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।
अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥४६॥

Tritayī mapi tāṁ muktvā paras paraviro dhinīm
Akhaṇḍaṁ saccidā nandaṁ mahā vākyena lakṣyate (46)

त्रितयीम् = of the three (*sattva, rajo* and *tamo guṇa*) types of *māyā*; अपि = fully; परस्पर विरोधिनीम् = of opposite nature; ताम् = to that *māyā*; मुक्त्वा = having rejected; अखण्डम् = non-dual; सच्चिदानन्दम् = to the *Brahman* that is of the nature of Existence, Knowledge and Bliss; महा वाक्येन = by the "*tat tvam asi*" *mahāvākya*; लक्ष्यते = is indicated.

When the *Brahman* freed from the limitations of mutally opposing three types of *māyā* (by *Tat tvam asi mahāvākya viveka*) the identity between them is of being undivided non-dual *Saccidānanda* is established, by the '*Asi*' word of the *mahāvākya*. (46).

Tritayim api tāṁ paraspara virodhinīm muktvā: When the *Para Brahman* is liberated from the clutches of the three types of *māyā* namely, the *tāmasi, śuddha sattvā* and *malina sattvā*, which are opposed to each other, because *sattva guṇi māyā* is *jñāna pradhān* (*jñānaṁ* is dominant), *rajo-guṇi māyā* is *kriyā* or *karama pradhāna* and *tamo-guṇi māyā* is *dravya* (or matter) *pradhāna*. Thus their natures are mutually opposed.

When the *Para Brahman* is thus separated what remains? *Akhaṇḍam Saccidānandam mahā vākyena lakśyate*: When the three *māyā* are rejected what is left behind is the third *padam* in the *mahāvākyam*, *asi*, the *asitva*, oneness,

being-ness. This being-ness is *akhaṇḍam* with no splintering (*khandam) cara* and *acara* that constitute the world of names and forms are *khanda*; separate from each other. But that which is the support and substratum for these separate existences, but itself remains unbroken one, that is *akhaṇḍa maṇḍalākāram*.

Thus, when the conditioning of *tat* and *tvam* is rejected, the one-ness, the *asi* which is of the nature of *akhaṇḍam*, of *Sat, Cit* and *Ānandam* remains.

How does the removal of the conditioning establishes the one-ness, is discussed in the 47th *śloka*.

सोऽयमित्यादिवाक्येषु विरोधात्तदिदन्तयोः ।
त्यागेन भागयोरेक आश्रयो लक्ष्यते यथा ॥४७॥

So'ya mityā divākyeṣu virodhāt tadi dantayoḥ
Tyāgena bhāgayo reka āśrayo lakṣyate yathā (47)

सः अयम् = "he is this" इत्यादि = etc; वाक्येषु = in the sentences; तद् इदन्तयोः = of the "that-ness" and "this-ness"; विरोधात् = being opposed in meaning; भागयोः = of the opposite parts from that-ness and this-ness; त्यागेन = by rejecting; एकः = one; आश्रयः = support for the opposites; यथा = as; लक्ष्यते = is indicated.

In the sentence like "This is that Devadatta", the opposing 'this' and 'that' are rejected while their support - Devadatta, is indicated by arriving at the substratum. (47).

Yathā saḥ ayam ādi vākyeṣu : In the standard phrase used in *Vedāntic* discussions, viz "This is that Devadatta", 'this' and 'that' both refer to the same person which apparently appears to be contradictory. A closer examination will show, however, that the intention is to reject the conditioning or *bheda* of time (that *kāla* and this *kāla*), of space (that

deśa and this deśa), of vastu (that *vastu* and this *vastu*) and of *paristhiti* (that condition and this condition), and to establish that 'that' and 'this' refer to the same person (*āśrayaḥ*)

Tad idantayoḥ virodhāt tyāgena: When the seeming differences or conditionings, of *tat* and *idam* - that place, that object, that time and this place, this object, this time, are rejected --- *Bhāgayoḥ ekaḥ āśrayaḥ lakśyate*: Then that part which is the common factor, in 'this' and 'that', namely Devadatta is evident as the one substratum.

In the same way in the ***Tat tvam asi mahāvākya***, '*tat*' is with reference to the material and efficient cause of this world; and '*tvaṁ*' is the conditioning of the *malina sattva*. When the conditionings of *tat* and *tvam* are rejected one discovers that *tat* and *tvam* both are nothing but the *akhaṇḍa Sat-Cit-Ānanda*.

The example of Devadatta is now applied to the *mahāvākya*

मायाऽविद्ये विहायैवमुपाधी परजीवयोः ।
अखण्डं सच्चिदानन्दं परब्रह्मैव लक्ष्यते ॥४८॥

Māyā'vidye vihā yaivam upādhī para jīvayoḥ
Akhaṇḍaṁ saccidā nandaṁ para brahmaiva lakṣyate (48)

एवम् = in the same way; पर जीवयोः = of the *Paramātmā* and *jīvātmā*, उपाधी = conditionings; माया अविद्ये = *māyā* and *avidyā*, विहाय = having rejected; अखण्डं = the one without parts; सच्चिदानन्दम् = existence, knowledge, bliss; परम् ब्रह्म = the supreme *Brahman*, एव = indeed; लक्ष्यते = is indicated.

In the same way, when the conditionings of *jīva* and *Īśvara*, namely *avidyā* and *māyā* are rejected the substratum which is non-dual, infinite conscious existence - the *Parabrahma* indeed is indicated. (48).

Evam māyā avidye upādhī para jīvayoḥ vihāya akhaṇḍam saccidānandam param brahma eva lakśyate: In this way, when the *māyā* and *avidyā* --- the conditionings of *Paramātmā and jīvātmā* are rejected or denied, the *akhaṇḍa Sat-Cit-Āna-ndam* which is of the nature of *Para Brahma* (*Satyam jñānam, anantam Brahma*) this nature of *Para Brahma* is indicated.

Therefore, the *jīvātmā* can never become *Īśvara* and vice versa, because the two exist only in relation to each other. The *jīvātmā*, after due *sādhāna* discards both, his own limitations, as well as those of *Īśvaratva*, and comes to discover being the substratum, the *Para Brahma Paramātmā*.

Now a peculiar doubt is raised as to whether the *Para Brahman* is *Savikalpa* or *Nirvikalpa* i.e. with or without modification.

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।
निर्विकल्पस्य लक्ष्यत्वं न दृष्टं न च सम्भवि ॥४९॥

Savi kalpasya lakṣyatve lakṣyasya syāda vastutā
Nirvi kalpasya lakṣyatvaṁ na dṛṣṭaṁ na ca sambhavi (49)

सविकल्पस्य = of the *Brahman* with modifications; लक्ष्यत्वे = if this is meant by indication; लक्ष्यस्य = those modifications; अवस्तुता स्यात् = the *Brahman* will become non-reality; निर्विकल्पस्य = of that that does not have any modifications; लक्ष्यत्वम् = indicativeness; न = not; दृष्टम् = is seen; न च = nor; संभवि = is ever possible.

The indication of *Brahman* with modifications by the *mahāvākya* is not possible, the modifications being ever changing, nor we can imagine to investigate the Brahman which is neither seen nor thought of. (49).

A doubt is now raised: "By the *'Tat-tvam-asi'* *mahāvākya* the *Para Brahman* was indicated as *akhaṇḍam* and

sat-cit-ānandam. Now is this *Brahman Savikalpà* or *nirvikalpa* ?"

Savikalpasya lakṣyatve lakṣyasya avastutā syāt: If we say that the ***Tat-tvam-asi mahāvākya*** refers to the *savikalpa Brahman*, with its modifications, these modifications (by their very definition) will keep changing. And that which is constantly changing cannot be indicated as a permanent thing. It, therefore, seems unlikely that the *mahāvākya* can be refering to the *Savikalpa Brahman.*

On the other hand: *Nirvikalpaṣya lakṣyatvaṁ na dṛṣtaṁ na ca sambhavi*: If we say that the *Mahāvākya* refer to the *nirvikalpa Brahman*, i.e. that which is not associated with any modifications, then such a *Brahman* cannot be perceived or conceived because there is no frame of reference. It cannot become the object of knowledge, or the point of investigation.

The teacher replies to this doubt in a sarcastic vein:

विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत् ।
आद्ये व्याहतिरन्यत्रानवस्थाऽऽत्माश्रयादयः ॥५०॥

Vikalpo nirvi kalpasya savilpkasya vā bhavet
Ādye vyāhati ranyatrā navasthā''tmā śrayā dayaḥ (50)

निर्विकल्पस्य = of the modificationless; सविकल्पस्य = of that which is with modifications; वा = or, like this; विकल्पः = the modifications; भवेत् = is; आद्ये = in the first preposition; व्याहतिः = the fallacy of contradiction; अन्यत्र = in later preposition; अनवस्था = infinite regress; आत्मा आश्रय आदयः = the fallacy of resting on oneself etc.

Are we talking about modifications of the *Brahman*, which is without modification or with modification? If it is about the

former, it is self-cancelled, in latter case the fallacies like mutual dependence, self dependence etc will result. (50).

The teacher replies to this doubt in this and the following *śloka.*

Vikalpa nirvikalpasya savikalpsya vā. Ādye vyāhati: How can *nirvikalpa* be indicated as *savikalpa* by the ***Tat-tvam-asi*** *mahāvākya*? This is a fallacious statement. This is called *vyāhati dośa*, an impossible doubt like in the classical example "I do not have a tongue". To say such a statement one should have a tongue; and if one did not have the tongue, such a statement could not have been said! This is a repetitious statement because "*Savikalpa*" itself means "with modifications". *Anyatra anāvasthā ātmāśraya ādayaḥ*: This falls under the category of *anāvasthā doṣa* i.e. fallacy of mutual dependence. *Brahman* is beyond the limitations of all kinds. The use of *savikalpa* etc will lead to other fallacies like self-dependence, circular logic, or infinite regress etc. Therefore this doubt has no basis; it is only the result of confusion in the usage of words.

This is elaborated further in the next *śloka.*

इदं गुणक्रियाजातिद्रव्यसम्बन्धवस्तुषु ।
समं तेन स्वरूपस्य सर्वमेतदितीष्यताम् ॥५१॥

Idaṁ guṇakriyā jāti dravya sambandha vastuṣu
Samaṁ tena svarūpasya sarva meta ditīṣyatām (51)

इदम् = these fallacies indicated in last *śloka*; गुण = quality; जाति = class; क्रिया = action; द्रव्य = object; सम्बन्ध = relationship; वस्तुषु = in the things; समम् = is similar; तेन = therefore; एतत् = this quality etc; सर्वम् = all; स्वरूपस्य = is belonging to the thing and therefore, imagined; इति = this; ईष्यताम् = should be known.

These fallacies are of similar nature as we can see with reference to attribute, action, type, object, relationship with the object. Therefore, the same should be understood with reference to the *Brahman* also. (51).

Idam guṇā kriyā jāti dravya sambandha vastuṣu: These types of *doṣa-s* are seen with reference to objects like quality, action, type, object and relationship are similar. These words cannot be associated with any object. Should we say that the attribute is attributeless or that which is already with attributes. Should we say that the action is in the actionless or one with action. In these examples in the former case it is self contradiction fallacy; while the fallacy like self-dependence etc in the latter alternative.

Tena svarupasya etat sarvam iti īṣyatam: In the same way, the usage of words like *savikalpa* and *nirvikalpa* is of no relevance with reference to the *Brahman*.

The conclusion from above discussion is

विकल्पतदभावाभ्यामसंस्पृष्टात्मवस्तुनि ।
विकल्पितत्वलक्ष्यत्वसम्बन्धाद्यास्तु कल्पिताः ॥५२॥

Vikalpa tada bhāvā bhyām asaṁ spṛṣṭāt ma vastuni
Vikalpi tatva lakṣyatva sambandhā dyāstu kalpitāḥ (52)

विकल्प तद् अभावाभ्याम् = by the modifications and the absence of modifications; असंस्पृष्ट = untouched; आत्मवस्तुनि = in the *Ātman*, विकल्पितत्त्व = modification-ness; लक्ष्यत्त्व = indicativeness; सम्बन्धाद्याः = the relation-ness etc; तु = only; कल्पिताः = are imagined.

The presence or absence of the modifications do not touch the Pure Self. The relationship of association with modifications, indication of the *Brahman*, the relative existence of *jīva, Īśvara*, are all superimposed on the *Para Brahman*. (52).

Vikalpa tad abhāvābhyam ātma vastuni asaṁspṛṣṭā: The absence of *vikalpa* is called *nirvikalpattva*. These modifications have nothing to do with the *Ātmā*.

Vikalpitattva lakṣyattva sambandha ādi tu kalpitāḥ: They are only imagined. When the waves are described as modifications of the ocean, it does not mean that something is added to the ocean or that when the waves are absent, something is lost from the ocean. The waves "appear" as modifications but ocean undergoes no modification. The waveness is essentially oceanness, it is only *kalpitamātra* i.e. the name and form of waveness are imagined.

Thus the ***Tat-tvam-asi*** *lakṣyārtha* does not give any importance either to the *samaṣṭi Īśvaratva* or *vyaṣṭi jīvattva*, but indicates that *jīvattva bhāva* and *Īśvarattva bhāva* are imagined or superimposed on the substratum of *Parabrahman* because of ignorance. *Jīvattva* and *Īśvarattva* being of relative existence, have no meaning in the Absolute *Akhaṇḍa, Sat-cit-ānanda Brahman*.

The thought that commenced in *śloka* 43 is now concluded. -

इत्थं वाक्यैस्तदर्थानु सन्धानं श्रवणं भवेत ।
युक्त्या सम्भावितत्त्वानु संधानं मननन्तु तत् ॥५३॥

Ittham vākyais tadar thānu sandhā nam śravaṇam bhaveta
Yuktyā sambhā vita tvānu sandhānam mana nantu tat (53)

इत्थम् = in this manner; वाक्यैः = by enquiry in *tat tvam asi mahāvākya*, तद् अर्थ अनुसन्धानम् = the contemplation on the indicative meaning (i.e. identity between individuality and totality); श्रवणम् = listening; भवेत् = is called; युक्त्या = by proper logic; संभावि = the conviction about the possibility of what is heard; तत्त्व अनुसंधानम् = thus continuous contemplation

on this meaning of the Truth; तद् = that; तु = indeed; मननम् = is called reflection.

In this way the investigation on the meaning of the *mahāvākya* is called *śravaṇam* (i.e. listening). The *mananam* (reflection) is reflection on what is heard by the technique of logic according to scriptures. (53).

Ittham vākyaih tad artha ānusaṁdhānaṁ Śravaṇnaṁ bhavet: By this *Tattvamsi mahāvākya upadeśa*, in this manner, the total analysis with sound understanding of what is meant by *tat, tvam* and *asi*, whether *Brahman* is *Savikalpa* or *nirvikalpa*, or whether these are only superimpositions etc and the identity between *tat* and *tvam*, (ref. *śloka-s* 43-52) constitutes the *Śravaṇam* of the *mahāvākya*, *Yuktyā sambhāvitattva anusandhānam*: The enquiry and contemplation on the basis of logic and in accordance with the scriptures. (ref *śloka-s* 3 to 41) is called *mananam* or reflection.

Now, *nididhyasanam* is explained.

ताभ्यां निर्विचिकित्सेऽर्थे चेतसः स्थापितस्य यत् ।
एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥५४॥

Tābhyāṁ nirvicikitse 'rthe cetasaḥ sthāpi tasya yat
Eka tānatva metaddhi nidi dhyāsana mucyate (54)

ताभ्यां = by these two, listening and reflection; निर्विचिकित्से अर्थे = when the doubtless meaning of the *mahāvākya* takes place; स्थापितस्य = of the established; चेतसः = mind; यत् = that; एकतानत्व = single pointed thought flow; एतद् निदिध्यासनम् = meditation; उच्यते = is called.

The *nididhyāsana* is the single pointedness of the stabilised mind by the process of *śravaṇam* and *mananam*. (54).

Tābhyām nirvicikitse arthe: By these two, *śravaṇam*

(listening) and *mananam* (rerlection) when the meaning is grasped without a single doubt and doubtless knowledge is created or gained, *yat cetasaḥ sthāpitasya ekatānatva*: thereafter the mind (*cetas*) is fully established in this meaning of the *mahāvākyā*, namely, that which is *akhaṇḍa, sat-cit-ānanda*, that *Brahman* I am. This knowledge is without a breach even for a second (*ekatānatva*). Such an application of the mind to the thought that "I am that *sat-cit-ānanda*, *Etat hi nididhyasānam ucyate*: This is called **nididhyāsanam** i.e. contemplation.

From the above it follows, that without proper and systematic study, understanding of every aspect and removal of doubts, meditation is not possible. Without proper *śravaṇam* and sufficient *mananam, ekatānatva* cannot be achieved. When the mind is fully fixed on the Truth alone, only the *Paramātmā tattva* is reminded in every experience, good or bad, pleasant or otherwise. *Tulasidāsa* compares this *ekatānatva* to the lust person who has only *kāma vāsanā*, wherever he goes and whatever he sees, or to the coveteous person who thinks about everything only in terms of money.

When such a one-pointed perception develops through *nididhyāsanam*, then *sarvātmyabhāva* results. i.e. That great vision where *Paramātmā* alone is in and through every expression.

When *nididhyasānam* is practised for some time, it leads to *samādhi*. What is the meaning of *samādhi* is indicated in *śloka* 55.

ध्यातृध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् ।
निवातदीपवच्चित्तं समाधिरभिधीयते ॥५५॥

Dhyātṛ dhyāne pari tyajya kramād dhyeyaika gocaram
Nivāta dīpa vaccittaṁ samādhi rabhi dhīyate (55)

ध्यातृ ध्याने = the meditator and the meditation; क्रमात

= respectively; परित्यज्य = having renounced; ध्येय एक गोचरम् = going to the object of meditation alone; चित्तम् = to mind; समाधिः = samādhi; अभिधीयते = is called; निवातदीपवत् = like a lamp kept in a place protected from wind.

When the meditator and process of meditation is dropped (on the strength of practice of *nididhyāsana*), in stages, the mind gets fully absorbed in the *dhyeya* alone, this state is called *samādhi*, when the mind is steady like a flame in a breezeless spot. (55).

In *nididhyāsan*, the meditator makes an effort to meditate on the object of meditation which is the *Paramātmā*, through the process of meditation called *dhyāna*. Thus the *dhyātā*, the *dhyāna* and *dhyeya* difference or *bheda* is maintained.

In *samādhi abhyāsa*, as *nididhyāsana* or contemplation becomes mature, in that maturity; *Dhyātṛ dhyāne parityajya kramād dhyeyaika gocaram*: one by one, step by step, the *bheda* is dropped. First, the *dhyātṛ* the meditator is rejected, i.e. the *kartṛtva abhimāna* that I am doing meditation is rejected, with long and sustained *abhyāsa*, when the *dhyatṛ bhāva* is dropped, automatically the process of *dhyāna* also gets dropped, because if there is no meditator then who will do the *dhyāna*? So when the meditator and the process of meditation are rejected, one by one (*kramāt*), then only, the one *Paramātmā*, the *dhyeya* the object of meditation remains. That *cetas* will become single pointed in which the mind will totally and absolutely absorbed (*ekatva*). The *Muṇḍakopaniṣad* conveys a similar thought in comparing the *praṇava* or *oṁkār* to the bow, the *jīvātmā* who is doing meditation to the arrow and the *dhyeya vastu* or *lakṣya* is the *Parabrahman*. (*M.U.*; II-2.4). Only when all effort born out of individuality (*apramattena*) and doubt ceases, only then one enters the area of *samādhi*. Having overcome *kartṛtva abhimāna* at the gross body level, the *bhoktṛtva abhimāna* at the subtle body level, the last *abhimāna* at the causal body level is the dhyātṛtva abhimāna, the *prājña*. Once this is also rejected, then the mind is totally absorbed

in the *Sat-cit-ānanda Brahman.* That state of absorption is compared to; *Nivāt dīpvat cittaṁ*: A flame which is kept in a place where there is no wind, is steady with no flicker. So also is the mind fixed steadily on the *Brahman. Samādhi abhidhīyate.* This is called *samādhi.*

The question now raised is, "If the mind is totally absorbed in *samādhi,* then how does one know that it is *samādhi* and not just deep sleep state? This doubt is answered in the next *śloka* -

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।
स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥५६॥

Vṛtta yastu tadānīm ajñātā apyā tmago carāḥ
Smaraṇā danu mīyante vyutthi tasya samut thitāt (56)

आत्मगोचराः = those going to self; वृत्तयः = thoughts; तु = indeed; तदानीम् = during *samādhi,* अज्ञाता = are unknown; अपि = although; व्युत्थितस्य समुत्थितात् = he who got up from the *samādhi,* स्मरणात् = by the memory of the knowledge; अनुमीयन्ते = can be inferred.

In *samādhi* although the thoughts going to the Self are not known, however, they are remembered by the one who has come out of the *samādhi,* by his memory. (56).

Tadānīm ātmagocarā vṛttayah ajñātā api: In the *samādhi* there is no *vṛtti jñānam. Vṛtti jñānam* is knowledge of some thing as object of knowledge. But when I say "I know myself", 'I' is not the object of my knowledge, because I am the knower and I am also the known. This is *subjective* knowledge. Thus in *nirvikalpa samādhi,* thoughts are totally absent, because all thoughts are turned towards the Pure Self.

Vyutthitasya sumutthitāt smaraṇāt anumīyante: This is

inferred when the individual discards the state of *samādhi* and enters the waking state, he recalls his experience when his thoughts were totally submerged in the Pure Self, that is when the object of knowledge was *Paramātma* and nothing else.

Now another subtle question is raised: In *Nirvikalpa Samādhi*, there is no effort, because there is no one to make the effort. Such being the case, how are thoughts continuously pointed towards the *ātma tattva*? How is the state of *nirvikalpa samādhi* sustained over a length of time?

This is explained in *śloka* 57.

वृत्तीनामनुवृत्तिस्तु प्रयत्नात्प्रथमादपि ।
अदृष्टासकृदभ्याससंस्कारसचिवाद्भवेत् ॥५७॥

Vṛttī nāma nuvṛttistu prayat nāt pratha mādapi
Adṛṣṭā sakṛda bhyāsa saṁskāra sacivād bhavet (57)

वृत्तिनाम् = of the thoughts that are directed towards the self; अनुवृत्तिः = the continuous flow of these thoughts; तु = indeed; प्रथमात = initially before *samādhi*; अपि = though; प्रयत्नात् = by conscious efforts; अदृष्टा = the unknown meritorious results of earlier acts; असकृत् = repeated; अभ्यास = practice; संस्कार = impressions; सचिवात् = with the help of; भवेत् = starts happening effortlessly.

The constant flow of thoughts, during *nirvikalpa samādhi* towards *Paramātmā* is possible firstly, due to the earlier efforts put during *savikalpa samādhi* and secondly due to deep impressions gathered as a result of earlier good deeds and practise put together. (57).

The constant flow of thought, towards *Paramātmā*, our own essential nature, in the *nirvikalpa samādhi* is possible because of two reasons:

First; *Prathamāt prayatnāt api*: in the earlier stages of *sādhanā*, he has been constantly putting forward efforts, rejecting all extraneous thoughts. This is called *savikalpa samādhi*, where the *śāksi bhāva* is awakened and no importance is given to the presence of the thoughts or to their content or theme. By the strength of this *abhyāsa*, the seeker develops the skill of tuning the mind in the desired direction effortlessly and maintain it in this state of single pointedness.

Second : *Adṛṣṭā asakṛt abhyāsa saṁskāra sacivāt*: whatever *sādhanā* had been done in the previous life, has a cumulative effect, if not in this embodiment, the journey will continue towards its completion (ref. also to *B.G.*; VI)

Thus *nirvikalpa samādhi* is not an instant miracle but the result of continuous efforts over several births, the momentum building up from one *janma* to another till it reaches its fulfilment.

The teacher now cites the *Bhagavad Gītā* to support the above statement.

यथा दीपो निवातस्थ इत्यादिभिरनेकधा ।
भगवानिममेवार्थमर्जुनाय न्यरूपयत् ॥५८॥

Yathā dīpo nivāta stha ityādibhi ranekadhā
Bhagavā nima mevā rtham arjunāya nyarū payat (58)

यथा = as; निवातस्थ: = placed in breezeless spot; दीप: = lamp; इत्यादिभि: = by words like these; भगवान् = *Bhagavān Kṛṣṇa*; अनेकधा = in many ways; इमम् = this type; एव = alone; अर्थम् = meaning; अर्जुनाय = to Arjuna; न्यरूपयत् = explained.

Bhagavān Kṛṣṇa explained *Arjuna* similar meaning by word like; 'as the lamp kept in breezeless spot" etc. (58).

Bhagavan imam eva artham arjunāya yathā dīpo nivātastha

ityādibhi anekadhā nyarūpayat: This idea has been told by *Bhagavān Kṛṣṇa* to *Arjuna* in several ways, that when the seeker who is in a *nirvikalpa samādhi*, *yogi* fixes his mind without any *vikalpa* on the goal of *Brahma tattva*, the state of his mind is like a lamp kept in a secluded place where there is no breeze.

After having studied sufficiently in depth (*śravaṇam*), followed by the reflection (*mananam*) and then contemplation (*nididhyāsan*), when such doubtless knowledge is gained, the seeker starts *abhyāsa* of *nirvikalpa samādhi*.

In this *samādhi* state, the mind is weaned away from unnecessary engagements about worldly affairs. He is able to be quiet and serene, effortlessly. To face quietness one requires strength.

When this is practised for a length of time, the seeker spends most of the time by himself, only listening to the silence. The knowing-ness is withdrawn into being-ness.

He tries to maintain this *nirvikalpa samādhi avasthā* "as long as possible". This *samādhi* being also a state of the mind, it supports both the quietness and the concept of time. This *nirvikalpa samādhi* is a very essential stage in spiritual evolution.

When this *abhyāsa* is continued for a long time, what are the results and benefits? This is stated in the next *śloka*.

अनादाविह संसारे सञ्चिताः कर्मकोटयः ।
अनेन विलयं यान्ति शुद्धो धर्मो विवर्धते ॥५९॥

Anādā viha saṁsāre sañcitāḥ karma koṭayaḥ
Anena vilayaṁ yānti śuddho dharmo vivar dhate (59)

अनादौ = beginning-less; इह = in this; संसारे = world; सञ्चिताः = accumulated; कर्म कोटयः = crores of *karma*;

अनेन = by this *nirvikalpa samādhi abhyāsa*; विलयम् = get totally dissolved; यान्ति = attains; शुद्धः = pure; धर्मः = inner instrument and qualifications; विवर्धते = gross.

By the long practice of *nirvikalpa samādhi*, the accumulated impression from many many lives in this beginning-less *saṁsāra*, get attenuated and absorbed and the *antaḥkaraṇa* becomes purified. (59).

Iha samsāre anādou karma kotayaḥ sañcitaḥ anena vilayaṁ yānti: In this world from time immemorial, we have been accumulating the result of past actions in the form of likes, dislikes, bad and good thoughts etc. These thoughts constitute the *vāsanā-s* of repeated births. They rise like volcanic eruptions to plague the seeker while on the seat of meditation.

When, however, by the *abhyāsa* of *nirvikalpa samādhi* one is able to observe these thoughts as witness, and surrender all the thoughts and the contents of these thoughts at the feet of the Lord, by slow degrees, the pressure of one's own past, of habitual living, gets attenuated, and one gains the 'hobby' of living where every moment is a joyful experience. The *vāsanā-s* inherited from the past lives get washed away without having to experience them through the gross body. Then *śuddho dharmo vivardhate*: *Dharma* means *antaḥkaraṇa*. The *antaḥkaraṇa* becomes purified, the mind no more entertains *rāga - dveṣa*. As *Bhagavān Kṛṣṇa* says (chapter V-23) the thoughts in the mind are not the problem but when one is carried away and tossed around by them one gets influenced by *Kāma, krodha*, etc. With pure *antaḥkaraṇa* in a person becomes self-withdrawn, such a mind is fully turned-within, seeking its own source, always listening to the silence.

In this way, *Samādhi abhyāsa* simultaneosly purifies the *antaḥkaraṇa* of all subtle impurities, and *manifestation* of the Pure Self becomes possible.

What is purification of the heart is indicated in the 60th śloka.

धर्ममेघमिमं प्राहुस्समाधिं योगवित्तमाः ।
वर्षत्येष यतो धर्मामृतधारास्सहस्रशः ॥६०॥

Dharma megha mimaṁ prāhus samādhiṁ yoga vittamāḥ
Varṣa tyeṣa yato dharmā mṛta dhārā ssaha sraśaḥ (60)

योगवित्तमाः = the knowers of yoga of self realisation; इमम् = this; समाधिम् = *samādhi*; धर्ममेघम् = *dharma megha*; प्राहुः = call; यतः = because; एषः = this *samādhi*; धर्म अमृत धारा = the shower of nectar flow; सहस्रशः = in thousand's of ways; वर्षति = showers.

The men of wisdom call this *samādhi* as *dharma megha samādhi*. Because it showers the nectar of the self bliss in a million ways. (60).

Yoga vittamāh imaṁ dharma megha samādhiṁ prāhuḥ: Those who are established in this supreme knowledge call this *samādhi* '*dharma megha samādhi*' (*Samādhi* like a cloud of rain); *eṣa dharmā mṛta dhārā sahasraśaḥ varṣati*, because in this *abhyāsa* of *samādhi*, the manifestation of the Pure Self is like countless showers of bliss.

The major aspects manifested by the Pure Self as a result of *dharma mega samādhi* are:

(a) manifestation of *Sat* where the fear of death is no more present;
(b) manifestation of *Cit* where there is no doubt about anything; and
(c) manifestation of *Ānanda* where there is no more dependence for the discovery of bliss. This *abhyāsa* of *samādhi* helps in two ways:
   (i) the *purification* of the heart wherein and the *sancita karma* of millions of earlier lives are washed away; and

(ii) **the manifestation of the Pure Self become easier being self evident.**

This thought continues at different levels.

अमुना वासनाजाले निश्शेषं प्रविलापिते ।
समूलोन्मूलिते पुण्यपापाख्ये कर्मसञ्चये ॥६१॥

Amunā vāsanā jale niśśeṣaṁ pravi lāpite
Samūlon mūlite puṇya pāpākhye karma sañcaye (61)

अमुना = by this *dharma megha samādhi*; वासना जाले = the snare of limitations i.e. I-ness, my-ness etc; निःशेषं = totally; ; प्रविलापिते = destroyed; पुण्य पाप आख्ये = called as the merit and sin; कर्म = fruits of action; सञ्चये = hoards; समूल उन्मूलिते = is uprooted in seed and roots.

When by the practice of this *samādhi abhyāsa* the share of *vāsanā* is extremely thinned, the accumulated *karma* like merit and sin are uprooted in bud and root - (continued in next *śloka*). (61).

By this *Samādhi abhyāsa*, the doership (*ahaṁta*) the ownership (*mamata*) and the product trio, together constitute *vāsanā jāla*. It is the collection of all impurities in the form of limitations, *paricchinnatā* and *parokṣatā*.

Niśśeṣam pravilāpite: By the *samādhi abhyāsa*, the *kartṛtva abhimān*, the sense of doership, associated with every action is reduced to the lowest level possible.

Puṇya pāpākhye karma sañcaye samūla unmūlite: All the impurities are completely uprooted, the merit and sins of accumulated actions are removed and the individuality is no more evident from that point of manifestation.

Continuing further on the outcome of *samādhi abhyāsa*.

वाक्यमप्रतिबद्धं सत् प्राक्परोक्षावभासिते ।
करामलकवद्बोधमपरोक्षं प्रसूयते ॥६२॥

Vākya maprati baddham sat prāk parokṣā vabhāsite
Karā malaka vad bodham aparokṣaṁ prasūyate (62)

वाक्यम् = the "*tat tvam asi*" *mahāvākya-s*; अप्रतिबद्धम् = without any obstacles; सत् = the Truth; प्राक् = earlier; परोक्ष = indirectly; अवभासिते = known; कर अमलकवत् = like a fruit in the palm; अपरोक्षम् = immediate and direct; बोधम् = realisation; प्रसूयते = delivers.

The earlier obstacles in understanding the meaning of *mahāvākya* being overcome, the indirect knowledge being gained, the direct immediate self-knowledge takes place as distinctly as a fruit of *Āmalā* on ones own palm. (62).

Vākyam aprati-baddhaṁ sat prāk parokṣā avabhāsite: The earlier obstacles in the understanding of the meaning of the *mahāvākya* being removed and the earlier *parokṣa jñāna* (by the study of the *Mahāvākya* only *parokṣa jñāna* takes place; there is no touch of direct experience) leads further.

However this first step is essential for further development.

Although, the *Paramātma tattva* is abundantly present, it is not evident to us because of the lack of sharp and subtle intellect to perceive it. It is only *samādhi abhyāsa* that gives us such an instrument, a *sūkṣma* and *agrayā* (single pointed) buddhi (intellect). (*K.U.* III.12).

It is only a total and exclusive involvement and *abhyāsa* in the search for the Truth that makes the instrument qualified.

Thereafter, *Kara amalaka-vat aparokṣam bodhaṁ prasūyate*, (once this doubtless *parokṣa jñānam* has been gained),

the direct knowledge about one's own essential nature becomes as evident and self-revealing as the *amālakā* fruit on the palm of one's hand.

This *parokṣa* and *aparokṣa jñanam* aided by *samādhi abhyāsa* leads to two results, one is stated in *śloka* 63 and the other in *śloka* 64.

परोक्षं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकम् ।
बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत् ॥६३॥

Parokṣaṁ brahma vijñānaṁ śābdaṁ deśika pūrvakam
Buddhi pūrva kṛtaṁ pāpaṁ kṛtsnaṁ dahati vahnivat (63)

देशिकपूर्वकम् = from the teacher; शाब्दम् = the instructions on *mahāvākya*, परोक्षम् = indirect; ब्रह्मविज्ञानम् = the knowledge of *Brahman*, बुद्धिपूर्वकृतम् = intentionally committed; कृत्स्नम् पापम् = all the sins; वह्निवत् = like fire; दहति = burns.

The indirect knowledge of *Brahman* gained by the study with the *acāryā* (teacher) burns completely the sins and merits committed intentionally, like the fire (burns the fuel). (63).

Deśika pūrvakam śābdaṁ parokśam Brahma vijñānam: The *parokṣa jñānam* gained by approaching the *Guru* and studying the scriptures and contemplating on the ***Tat tvam asi*** *mahāvākya* is only word knowledge with no *anubhava* or direct experience. However, the student is very clear about his understanding about the subject. And what does this understanding lead to?

Buddhi pūrva kṛtam kṛtsnam pāpam vahnivat dahati: All the omissions and erroneous commissions one has committed in the past and that are haunting him, are burnt up as by a fire. Unless one is able to drop a curtain on the past, it is impossible to go forward and qualify for *amṛta-anubhava*. Only when the *aparā vidyā* is discarded,

is there scope for *parā vidyā* or the supreme knowledge to dawn (*M.U.* 1.1.5).

This Supreme Knowledge which is attained by keeping the goal all the time and fully in our vision, without getting lost in the by-lanes of pseudo-knowledge, it is like a fire which burns up all the past *buddhi, kṛta, pāpam* etc (*B.G.* 4.37). This is the effect of *parokṣa jñānam*.

What does *aparokṣa jñānam* give us?

अपरोक्षात्मविज्ञानं शाब्दं देशिकपूर्वकम् ।
संसारकारणाज्ञानतमसश्चण्डभास्करः ॥६४॥

Aparo kṣātma vijñānaṁ śābdaṁ deśika pūrva kam
Saṁsāra kāraṇā jñāna tamasaś caṇda bhāskaraḥ (64)

देशिकपूर्वकम् = from the teacher; शाब्दम् = the instructions on the *mahāvākya*; अपरोक्ष = direct and immediate; आत्म विज्ञानं = knowledge of self; संसार कारण = the cause of the world of plurality; अज्ञान तमसः = the darkness of ignorance; चण्ड भास्करः = is like the high noon sun.

The direct self knowledge gained by studying at the feet of the *acāryā* is like the high noon-sun for the ignorance - the cause of this world of repeated transmigration. (64).

Deśika-pūrvakam śābdam aparokṣam ātma vijñānam: When the student has thus studied and gained *parokṣa jñānam* under the guidance of teacher, and thereafter, he is further guided by *Brahmaniṣtha puruṣa*. Then *aparokśa jñānam* takes place. He attains direct experience (*anubhūti*).

The *parokṣa jñānam* was able to destroy the *puṇya* and *pāpa* while *Saṁsāra kāraṇa ājñāna tamasaḥ caṇḍa bhāskaraḥ*: the *aparokṣa jñānam* destroys (burns up) the root cause of this *saṁsara* of repeated births and deaths,

namely the individuality born out of *tamasa* or ignorance. Just as the sun of high-noon is so bright that there is no possibility of darkness, the *aparokṣa jñānam* takes care of the ignorance because of which one constantly considers oneself to be an individual conditioned by the *pañca kośa-s*. In this way ***tattva viveka*** takes place.

The 65th *śloka* gives the *phala śruti*:

इत्थं तत्त्वविवेकं विधाय विधिवन्मनस्समाधाय ।
विगलित संसृतिबन्धः प्राप्नोति परं पदं नरो न चिरात् ॥६५॥

Ittham tattva vivekaṁ vidhāya vidhi vanmanas samādhāya
Vigalita saṁsṛt bandhaḥ prāpnoti paraṁ padaṁ naro na cirāt (65)

नरः = the student of this chapter; इत्थम् = in this manner; तत्त्वविवेकम् = the discrimination of the Truth from the conditionings; विधाय = carries out; विधिवत् = by proper technique; मनः = mind; समाधाय = having stabilised; संसृति बन्धः = the bondage of rebirth; विगलित = having liberated; परम् पदम् = the supreme state; न चिरात् = immediately; प्राप्नोति = attains.

In this way when a seeker carries out the *tattva viveka* as explained in the chapter, **stabilising** the mind and dissolving the cause of repeated transmigration attains supreme state of bliss instantaneously. (65).

Narah ittham tattva vivekam vidhāya: In this way when a student carries out *tattva viveka* (the discrimination of the essential principle) as delineated in this chapter, *vidhivat manah samādhāya* by **stabilising** the mind as per the *śāstra vicār, saṁsṛti bandhaḥ vigalit*: The bondage of *saṁsṛti* - the cause for constant transmigration from one life to another is totally destroyed. *Param padam na cirāt* ***prāpnoti***: Then, he attains the Supreme Bliss instantaneously.

In this way this first chapter of ***Pañcadaśī*** called ***Tatva viveka prakaranam***, provides full guidance to the spiritual seeker for study, reflection and contemplation.

OM TAT SAT

Summary

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Chapter II

PAÑCA-BHŪTA VIVEKA PRAKARAṆA
or
DISCRIMINATION OF THE FIVE GREAT ELEMENTS

The main purpose of this book is to help the seeker develop a faculty of discrimination by which the seeker is able to separate out the Substratum from the super-imposed. This was achieved by differentiating the Pure Self from the conditionings through which the Self is functioning in the first chapter. The present chapter aims at discovering the Substratum namely the Non-Dual Existence from objective aspect of the experience. In every experience, we have

the experiencer, the experience and the experienced. This chapter focuses the attention of the student on the discrimination of Pure Existence from the super-imposed namely the five great elements which are the objective aspects of the experience.

सदद्वैतं श्रुतं यत्तत्पञ्चभूत विवेकतः ।
बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥१॥

Sad-advaitaṁ śrutaṁ yat-tat-pañca- bhūta vivekataḥ
Boddhuṁ śakyaṁ tato bhūta-pañcakaṁ pravi vicyate (1)

यत् = that which (is referred as the cause of the world); सत् = Existence; अद्वैतम् = one without a second; श्रुतम् = heard (in the *upaniṣad*); तत् = that; पञ्च भूत विवेकतः = by the discrimination of the five elements; बोद्धुम् शक्यम् = can be ascertained; ततः = therefore; भूत पञ्चकम् = the five elements; प्रविविच्यते = are being enquired.

That which is referred as the non-dual *Brahman* in the *Upaniṣad-s* can be ascertained by the discrimination of the five elements. Hence, the enquiry about them is made. (1)

The elements are enumerated ----

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।
एकद्वित्रिचतुःपञ्चगुणाः व्योमादिषु क्रमात् ॥२॥

Śabda-sparśau rūpa-rasau gandho bhūta-guṇā ime
Eka-dvi-tri-catuḥ pañca guṇāḥ vyomādiṣu kramāt (2)

शब्दः = sound; स्पर्शः = touch; रूप = form; रसः = taste; गन्धः = smell; इमे = these; भूत गुणाः = are the qualities oi the elements; व्योम आदिषु = in the space etc; क्रमात् =

in the same order; एक = one; द्वि = two; त्रि = three; चतुः = four; पञ्च = five; गुणाः = qualities.

The five elements viz, *space, air, fire, water* and *earth* have *sound, touch, form, taste* and *smell* as their respective qualities. The elements have one, two, three, four and five qualities respectively (i.e. the *space* has only one quality of *sound*, the *air* has *sound* and *touch*, the *fire* has three qualities viz *sound, touch* and *form*, while the *water* has in addition to these the fourth quality of *taste* and the *earth* has the fifth additional quality of *smell*). (2)

The presence of these qualities are shown in the following verses----

प्रतिध्वनिर्वियच्छब्दो वायौ बीसीति शब्दनम् ।
अनुष्णाशीतसंस्पर्शः वह्नौ भुगुभुगुध्वनिः ॥३॥

Prati-dhvanir viyacchabdo vāyau bīsīti śabdanam
Anuṣṇā-śīta saṁsparśaḥ vahnau bhugu-bhugu-dhvaniḥ (3)

प्रति ध्वनिः = sound of echo; वियत् शब्दः = sound is the quality of space; वायौ = in the air; बीसीति = rustling sound; शब्दनम् = is the sound of air; अनुष्णाशीत संस्पर्शः = the quality of touch that is neither hot nor cold (is seen in the air); वह्नौ = in the fire; भुगु भुगु ध्वनिः = crackling sound.

The presence of echo in the space is the quality of 'sound' in the space. The rustling sound is the quality of 'sound' in the air. The air has its quality of touch that is neither hot nor cold (thus air has two qualities). The crackling sound is the quality of 'sound' seen in the fire. (3)

उष्णस्पर्शः प्रभारूपं जले बुलुबुलुध्वनिः ।
शीतस्पर्शः शुक्लरूपं रसो माधूर्यमीरितः ॥४॥

Uṣṇa-sparśaḥ prabhā-rūpaṁ jale bulu-bulu dhvaniḥ
Śīta-sparśaḥ śukla-rūpaṁ raso mādhūryam īritaḥ (4)

उष्णः स्पर्शः = (in the fire) the warmth is the touch; प्रभारूपम् = brightness is colour aspect and form; जले = in the water; बुलु बुलु ध्वनिः = the rippling sound (is heard); शुक्लरूपम् = whiteness is the colour; रसः = taste; माधुर्यम् = sweetness; ईरितम् = is said.

The fire is warm to touch. It has brightness as its colour and form. The water makes rippling sound, has cooler touch and white colour. Sweetness is the quality of water. (4)

The earth has all the five qualities ----

भूमौ कडकडाशब्दः काठिन्यं स्पर्श इष्यते ।
नीलादिकं चित्ररूपं मधुराम्लादिको रसः ॥५॥

Bhūmau kaḍakaḍā-śabdaḥ kāṭhinyaṁ sparśa iṣyate
Nīlādikaṁ citra-rūpaṁ madhurāmlādiko rasaḥ (5)

भुमौ = in the earth; कडकडा = rattling; शब्द = sound; काठिन्यम् = hardness; स्पर्शः = touch; इष्यते = said to be; नील आदिकम् = blue etc. are; चित्ररूपम् = different colours; मधुर आम्ल आदिकः = sweet, sour etc; रसः = taste.

The earth has a rattling sound, hard touch, colourful forms, and tastes, such as sweet, sour etc. (5)

The quality of smell in the earth is explained now:

सुरभीतरगंधौ द्वौ गुणाः सम्यग्विवेचिताः ।
श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं चेन्द्रियपञ्चकम् ॥६॥

Surabhī tara gandhau dvau guṇāḥ samyag vivecitāḥ
Śrotraṁ tvak cakṣuṣī jihvā ghrāṇaṁ cendriya pañcakam (6)

सुरभीतर गन्धौ द्वौ = both pleasant and unpleasant smells; गुणाः = are qualities of earth; सम्यग् विवेचिताः = (thus) we have enquired and discriminated (about the qualities of the elements); श्रोत्रम् = ear; त्वक् = skin; चक्षुषी = eyes; जिह्वा = tongue; घ्राण = nose; च = and; इन्द्रिय पञ्चकम् = are the five senses.

(The earth has) both pleasant and unpleasant smells as its quality. Thus far we have enquired and discriminated about the elements and their qualities. The five senses viz, ear, skin, eyes, tongue and nose are formed from the five elements starting with space etc. respectively. (6)

The structural locations, their functions etc. are ----

कर्णादिगोलकस्थं तच्छब्दादिग्राहकं क्रमात् ।
सौक्ष्म्यात्कार्यानुमेयं तत् प्रायो धावेद्बहिर्मुखम् ॥७॥

Karṇādi golakasthaṁ tacchabdādi grāhakaṁ kramāt
Sauksmyāt kāryānumeyaṁ tat prāyo dhāved-bahir-mukham (7)

कर्ण आदि गोलक स्थम् = in the locus of ear etc; तत् = that; शब्दादि = sound etc; ग्राहकम् = function; क्रमात् = respectively; सौक्ष्म्यात् = being subtle; कार्य अनुमेयम् = inferred from the effects; प्रायो = naturally; धावेत् = run; बहिः मुखम् = outgoing.

The senses viz *hearing, touching, seeing, tasting* and *smelling,* are located in the ears, skin, eyes, tongue and nose respectively,

and function in their respective fields of sounds etc. The senses being subtle are inferred from their effects. These senses naturally run in the outer world of sounds etc. (7)

The senses are made of the ungrossified nascent elements and are therefore, not directly perceptible. They can be inferred only by observing the functioning of these senses in an individual.

The senses are also able to function in the fields of sounds etc. which are internal in our body----

कदाचित्पिहिते कर्णे श्रूयते शब्द आन्तरः ।
प्राणवायौ जाठराग्नौ जलपानेऽन्नभक्षणे ॥८॥

Kadācit-pihite karṇe śrūyate śabda āntaraḥ
Prāṇa vāyau jāṭharāgnau jalapāne-'nna-bhakṣaṇe (8)

कदाचित् = sometimes; पिहिते कर्णे = when the ears are closed; प्राणवायौ = during respirations; जाठराग्नौ = sound in the stomach; जलपाने = while drinking water; अन्न भक्षणे = while eating food; आन्तर = inner; शब्दः = sound; श्रूयते = is heard.

Sometimes, when the ears are plugged, one hears the inner sounds of respiration, stomach etc., while drinking water and eating food... (this thought is completed in the next *śloka*). (8)

व्यज्यन्ते ह्यान्तराः स्पर्शा मीलने चान्तरं तमः ।
उद्गारे रसगन्धौ चेत्यक्षाणामान्तरग्रहः ॥९॥

Vyajyante hyāntarā sparśā mīlane cāntaraṁ tamaḥ
Udgāre rasa gandhau ca ityakṣāṇā māntara grahaḥ (9)

व्यजन्ते = are experienced; हि = indeed; अन्तराः = inner; स्पर्शाः = touches; मीलने = when the eyes are closed;

च = and; तम: = darkness is perceived; उद्गारे = while belching; रस गन्धौ = the taste and smell; च = and; इति = thus; अक्षाणाम् = of the senses; आंतरग्रह: = inner perceptions.

While drinking water and eating food, the inner touches of the cold or hot etc. are felt. Similarly, on the closure of the eyes the darkness is experienced. In belching one has the experience of the taste and the smell. Thus the senses function in the inner objects of sounds etc. (9)

In the next two verses the organs of action, their fields etc. are discussed ----

पञ्चोक्त्यादानगमनविसर्गानन्दका: क्रिया: ।
कृषिवाणिज्यसेवाद्या: पञ्चस्वन्तर्भवन्ति हि ॥१०॥

Pañcokty ādāna-gamana visarg-ānandakāḥ kriyāḥ
Kṛṣi-vāṇijya-sevādyāḥ pañcasvantar bhavanti hi (10)

उक्ति = speech; आदान = holding; गमन = locomotion; विसर्ग = excretion; आनन्दका: = sex pleasure; पञ्च = five; क्रिया = actions; कृषि = agriculture; वाणिज्य = commerce; सेवा = service; आद्या: = etc.; पञ्चसु = in the five; अन्त: भवन्ति = are included; हि = indeed.

The five actions of speech, holding, movement, excretion and sex pleasure are the five types of actions. All other actions in relation to agriculture, commerce, service etc. are included in these five types. (10)

वाक्पाणिपादपायूपस्थैरक्षैस्तत्क्रियाजनि: ।
मुखादिगोलकेष्वास्ते तत्कर्मेन्द्रियपञ्चकम् ॥११॥

Vāk-pāṇi-pāda-pāyūpasthair akṣais tat kriyājaniḥ
Mukhādi-golakeṣv āste tat karmendriya pañcakam (11)

वाक् पाणि पाद पायूपस्थैः = by the organs of speech, hand, legs, reproduction and excretion; अक्षैः तत् क्रिया जनिः = the actions referred in the above verse are carried out respectively; तत् कर्म इन्द्रिय पञ्चकम् = that set of five organs of action; मुख आदि गोलकेषु = in the organs like mouth etc; आस्ते = are located.

The five organs of action viz, speech, hands, legs, reproduction and excretion are located in the mouth, hand etc. and perform the actions referred above respectively. (11)

Now the teacher explains about the mind, its field etc. ----

मनो दशेन्द्रियाध्यक्षं हृत्पद्मे गोलके स्थितम् ।
तच्चान्तःकरणं बाह्येष्वस्वातन्त्र्याद्विनेन्द्रियैः ॥१२॥

Mano daśendriyā dhyakṣaṁ hṛt-padme golake sthitam
Taccāntaḥ karaṇaṁ bāhyeṣa svātantryāt vinen-driyaiḥ (12)

मनो दश इन्द्रिय अध्यक्षम् = the mind presides over the ten organs; हृत् पद्म गोलके स्थितम् = (and it is) located in the lotus of heart; तत् = that; च = and; अन्तःकरणम् = inner instrument; इन्द्रियैः विना = without these ten organs; बाह्येषु = (to function in the) outer objects; अस्वातन्त्र्यात् = is not independent.

The mind presides over the ten organs, located in the heart, is not independent to contact the external objects without the help of these organs. (12)

How the mind presides over the organs and the qualitative differences in the mind are ----

अक्षेष्वर्थार्पितेष्वेतद्गुणदोषविचारकम् ।
सत्त्वं रजस्तमश्चास्य गुणा विक्रियते हि तैः ॥१३॥

Akṣeṣvarthār pite ṣvetad guṇa doṣa vicārakam
Sattvaṁ rajas tamaś cāsya guṇā vikriyate hi taiḥ (13)

अक्षेषु अर्थ अर्पितेषु = when the senses contact their respective objects; एतत् = this; गुण दोष विचारकम् = thinks about the good and the bad qualities of the objects; सत्त्व रजः तमः च अस्य गुणाः = *sattva, rajas* and *tamas* are its qualities (*guṇā-s*); हि तैः विक्रियते = by these *guṇā-s* it suffers the modification.

When the senses come in contact with their objects, it is this mind that classifies these objects as good or bad, with the help of the three *guṇā-s* viz, *sattva, rajas* and *tamas*. (13)

The senses are mere instruments of perception. This is nature's phenomenon. The labelling of these objects is the function of the mind. Although the mind is made up of the *sattva guṇa* of all the five elements it does have influence of these three *guṇā-s*.

What are modifications on account of these three *guṇā-s*? ----

वैराग्यं क्षान्तिरौदार्यमित्याद्यास्सत्त्वसम्भवाः ।
कामक्रोधौ लोभयत्नौवित्याद्याः रजसोत्थिताः ॥१४॥

Vairāgyaṁ kṣāntir-audāryam ityādyās-sattva-sambhavāḥ
Kāma-krodhau lobha-yatnau vityādyāḥ rajaso-tthitāḥ (14)

वैराग्यम् = desireless-ness; क्षान्तिः = forgiveness; औदार्यम् = large heartedness; आद्याः = etc.; सत्त्व संभवाः = are born of *sattva guṇa*; कामः = desire; क्रोधः = anger; लोभः = greed;

यत्न: = efforts; इति आद्या: = etc.; रजस: उत्थिता: = are born of *rajo guṇa*.

The interaction of the mind with *sattva guṇa* leads to noble qualities like, desirelessness, forgiveness, large heartedness etc. The *rajo guṇa* manifests in mind as, desire, anger, greed, efforts etc. (14)

The effects of *tamo guṇa* and the consequences of these effects in the life of an individual are ----

आलस्यं भ्रान्तितन्द्राद्या विकारास्तमसोत्थिताः ।
सात्त्विकैः पुण्यनिष्पत्तिः पापोत्पत्तिश्च राजसैः ॥१५॥

Ālasyaṁ bhrānti tandrādyā vikārās tamasot thitāḥ
Sāttvikaiḥ puṇya niṣpattiḥ pāpot pattiś ca rājasaiḥ (15)

आलस्यम् = laziness; भ्रान्ति: = delusion; तन्द्रा = sleep; विकारा: = modifications; तमस: उत्थिता: = are born of *tamo guṇa*; सात्त्विकै: = by the *sāttvic* modification; पुण्य निष्पत्ति: = merit is earned; पाप उत्पत्ति: च राजसै: = by the *rajo guṇa* modifications, sin is earned.

Laziness, delusion, sleep etc. are the modifications born of *tamo guṇa*. The *sāttvic* modifications of the mind leads to merit, and that of *rajo guṇa*, to sin. (15)

What about *tamo guṇa* modifications? ----

तामसैर्नोभयं किन्तु वृथायुःक्षपणं भवेत् ।
अत्राहंप्रत्ययी कर्तेत्येवं लोके व्यवस्थितिः ॥१६॥

Tāmasair-nobhayaṁ kintu vṛthāyuḥ kṣapaṇaṁ bhavet
Atrāhaṁ pratyayī karteti evaṁ loke vyavasthitiḥ (16)

तामसै: = by the *tamas* modifications; उभयम् न = both

(merit & sin) are not earned; किन्तु = however; वृथा = in vain; आयुः = life; क्षपणम् भवेत् = is wasted; अत्र = here with respect to sin etc.; अहम् प्रत्ययी = the sense of doership; कर्त्ता = is the doer; इति एवम् = in this way; लोके व्यवस्थितिः = is seen in the worldly things.

The *tamo guṇa* modifications produce neither merit nor sin. But the life is wasted without any purpose. Here with regard to the creation of sin etc., the sense of doership is the agent called ego. In the world, it is seen, that the doer suffers the results. (16)

In the following *śloka* the teacher concludes that the objects and the senses that perceive are both the effects of the five great elements ----

स्पष्टशब्दादियुक्तेषु भौतिकत्वमतिस्फुटम् ।
अक्षादावपि तच्छास्त्रयुक्तिभ्यामवधार्यताम् ॥१७॥

Spaṣṭa śabdādi yukteṣu bhauti katva mati sphuṭam
Akṣā dāvapi tat sāstra yuktibhyām avadhāryatām (17)

स्पष्ट शब्दादि युक्तेषु = in the gross objects like sound etc; भौतिकत्वम् = being effects of elements; अति स्फुटम् = is distinctly clear; अक्षादौ = in the senses; अपि = also; तत् = that; शास्त्र = scriptures; युक्तिभ्याम् = by the logic; अवधार्यताम् = be understood.

It is, thus far, concluded that the gross objects like sound etc., are the effects of the five elements. With the help of the logic in line with the scriptures, it can be understood that the senses are also the effects of the elements. (17)

Upto this point the teacher has discussed the five elements along with their effects. Hereafter, the scriptural statement

"*sadeva somya idamagra āsit*" meaning **"O! Somya - dear student - before this (world) *Sat* (Existence) alone was."**

In the following *śloka*, the teacher first describes what is the meaning of the term '*idam*' i.e. this world? ----

एकादशेन्द्रियैर्युक्त्या शास्त्रेणाप्यवगम्यते ।
यावत्किंचिद्भवेदेतदिदंशब्दोदितं जगत् ॥१८॥

Ekādaśen driyair yuktyā śāstreṇā pyava gamyate
Yāvat kiṁcit bhave detat idaṁ śabdo ditaṁ jagat (18)

एकादश इन्द्रियैः = with help of the ten organs and the mind; युक्त्या = by the logic; शास्त्रेण = by the scriptures; अपि = also; यावत् = whatever; किञ्चित् = even the insignificant; एतत् = this; जगत् = world; अवगम्यते = is understood; इदम् = '*idam*' (this); शब्दोदितम् = included; भवेत् = to be.

Whatever is perceived by the senses and the mind, and also that which is described in the scriptures, even the most insignificant, is to be understood as included in the word '*idam*' i.e. the world. (18)

The authority for the above statement is quoted ----

इदं सर्वं पुरा सृष्टेरेकमेवाद्वितीयकम् ।
सदेवासीन्नामरूपे नास्तामित्यारुणेर्वचः ॥१९॥

Idaṁ sarvaṁ purā sṛṣter-ekam-evā-dvitīyakam
Sad-ev-āsīn-nāma-rūpe nāstām-ity-āruṇer-vacaḥ (19)

सृष्टेः पुरा = before creation; इदम् सर्वम् = all this; एकम् = one; एव = only; अद्वितीयकम् = without a second; सत् = *Sat* (Existence); एव = alone; आसीत् = was; नामरूपे

= names and forms; न आस्ताम् = were not; इति = thus; आरुणेः वचः = is the statement of *Āruṇi*

Before creation of all 'this', was **'one existence without a second'**. There was neither name nor form, is the statement of *Āruṇi* (from the C.U. 6.2). (19)

The teacher now explains the meaning of '*ekam eva advitīyakam*' i.e. one Pure Existence without a second, by first explaining the possible types of differences through some examples ----

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः ।
वृक्षान्तरात्सजातीयो विजातीयश्शिलादितः ॥२०॥

Vṛkṣasya svagato bhedaḥ patra puṣpa phalādi-bhiḥ
Vṛkṣān tarāt sajātīyo vijātīyaś-śilāditaḥ (20)

वृक्षस्य = of a tree; पत्र पुष्प फलादिभिः = by leaves, flowers and fruits; स्वगतः भेदः = the differences within an object; वृक्ष अन्तरात् = on account of different tree species; सजातीयः = difference among the objects of same kind; शिलादितः = (between tree and) stone; विजातीयः (भेदः भवति) = (is the difference) among kinds.

The difference on account of the leaves, flowers and fruits of the same tree is called the difference within the same object. The difference on account of different trees is the difference among the species of the same kind. The difference on account of the Stone and Tree is the difference among the different kinds. (20)

Having observed the three types of differences in this world (in the '*idam*') one may expect to know the status of the 'Existence' with reference to these differences ----

तथा सद्वस्तुनो भेदत्रयं प्राप्तं निवार्यते ।
ऐक्यावधारणद्वैतप्रतिषेधैस्त्रिभिः क्रमात् ॥२१॥

Tathā sad-vastuno bheda trayaṁ prāptaṁ nivāryate
Aikyā vadhāraṇa dvaita prati ṣedhai stribhiḥ kramāt (21)

तथा = similarly (like the differences in '*idaṁ*' i.e. not-Self); सद् वस्तुनः = in the absolute Existence; प्राप्तम् = possible; भेद त्रयम् = three types of differences; ऐक्य अवधारण = for establishing oneness; द्वैत प्रतिषेधैः = for the negation of the duality; त्रिभिः = by the three; क्रमात् = respectively; निवार्यते = is being negated.

The possibility of presence of three types of differences in the **Absolute Existence** is being negated and the **oneness of the Existence** is being established by the three logics in the following *śloka-s.* (21)

Some *Asad-vādins* believe that the non-existence of the world is the reality. To answer this ----

सतो नावयवाश्शंक्यास्तदंशस्यानिरूपणात् ।
नामरूपे न तस्यांशौ तयोरद्याप्यनुद्भवात् ॥२२॥

Sato nāva yavāś śaṅkyās tadaṁśasyā nirūpaṇāt
Nāmarūpe na tasyāṁśau tayo radyā pyanud bhavāt (22)

सतः = of the Absolute; अवयवाः = parts; न शङ्क्याः = should not be suspected; तद् अंशस्य = part of the Absolute; अनिरूपणात् = cannot be described; नाम रूपे = names and forms; तस्य = of the absolute; अंशौ = parts; न = not; अद्य: = prior; तयोः अपि = of the name and form; अनुद्भवात् = were not existing (before creation).

Parts of the Absolute should not be suspected. Because **they cannot be explained** to exist in the **Absolute.** The names and **forms are** not **parts** of the **Absolute** because they did not exist before creation. (22)

Why is there an absence of names and forms before creation? ----

नामरूपोद्भवस्यैव सृष्टित्वात्सृष्टितः पुरा ।
न तयोरुद्भवस्तस्मान्निरंशं सद्यथा वियत् ॥२३॥

Nāmarūpo dbhava syaiva sṛṣṭi tvāt sṛṣṭitaḥ purā
Na tayo rudbhavas tasmāt niraṁśaṁ sad yathā viyat (23)

नाम रूप उद्भवस्य एव = the appearance of names and forms is; सृष्टित्वात् = being the creation; सृष्टितः पुरा = before creation; तयोः = their; उद्भवः न = were not present; तस्मात् = therefore; सत् = Sat (absolute); निरंशम् = without parts; यथा = as; वियत् = space.

The appearance of the names and forms is itself creation, as they were totally absent before creation. Therefore, the *Sat*, i.e. Absolute is without parts. (23)

This confirms the absence of differnce within one i.e. absence of *svagata bheda*----. What about *sajātīya bheda*? ----

सदन्तरं सजातीयं न वैलक्षण्यवर्जनात् ।
नामरूपोपाधिभेदं विना नैव सतो भिदा ॥२४॥

Sadantaraṁ sajātīyaṁ na vailakṣaṇya varjanāt
Nāma rūpo pādhi bhedaṁ vinā naiva sato bhidā (24)

सजातीय = of the similar kind; सद् अन्तरम् = other than *Sat* न = is not; वैलक्षण्य वर्जनात् = due to absence of different kinds of *Sat* **(Absolute)**; नामरूपोपाधि = the conditioning of

names and forms; विना = without; भेदम् = difference; सतः = of the *Sat*; भिदा = difference; न एव = is not.

There cannot be other kind of ***Sat***, for the other kind would be ***Asat*** - i.e. non-existence. Without the conditionings of names and forms there cannot be any difference, and it would be that of the conditionings and not of Sat. (24)

Thus having proved the absence of difference on account of difference of the same kind (absence of *sajātīya bheda*) the third type of difference is analysed ----

विजातीयमसत्तत्तु न खल्वस्तीति गम्यते ।
नास्यातः प्रतियोगित्वं विजातीयाद्भिदा कुतः ॥२५॥

Vijātīya masattattu na khalva stīti gamyate
Nāsyātaḥ prati yogitvaṁ vijātīyāt bhidā kutaḥ (25)

विजातीयम् असत् = the different kinds would be asat - non existent; तत्तु न अस्ति = but it cannot exist; इति = thus; खलु = indeed; गम्यते = is known; अतः = therefore; अस्य = of this (non-existence); प्रतियोगित्वम् = opposition; न = not; विजातीयात् = of the different kind; भिद = the difference; कुतः = could be.

The different kind of ***Sat*** would be ***asat*** i.e. non-existence. The non-existence cannot be considered to exist to oppose the existence. Therefore, there cannot be difference on account of different kinds. (25)

Thus, all the three kinds of differences are totally absent in the ***Sat***. To remove any kind of further doubt regarding this, the teacher examines the view of the *asat vādin-s* i.e. the one who believes in non-existence.----

एकमेवाद्वितीयं सत्सिद्धमत्र तु केचन ।
विह्वला असदेवेदं पुरासीदित्यवर्णयन् ॥२६॥

Ekamevā dvitīyaṁ sat siddha matra tu kecana
Vihvalā asadevedaṁ purā sīditya varṇayan (26)

एकम् = One; एव अद्वितीयम् = without a second, thus; सत् सिद्धम् = is concluded; अत्र तु = however; केचन विह्वला: = some confused ones; पुरा आसीत् = was before; इदम् = this world; असदेव = was non-existent; इति = thus; अवर्णयन् = they describe.

Thus far the ***Sat*** is concluded to be **one without a second.** However, some still confused people (*asat vādin-s mādhyamika*) say that the nature of the world before creation was non-existence. (26)

The reason for such an impossible confusion is ----

मग्नस्याब्धौ यथाक्षाणि विह्वलानि तथास्य धीः ।
अखण्डैकरसं श्रुत्वा निष्प्रचारा बिभेत्यतः ॥२७॥

Magnasy-ābdhau yathā-kṣāṇi vihvalāni tathāsya dhīḥ
Akhaṇḍaika rasaṁ śrutvā niṣpracārā bibhetyataḥ (27)

अब्धौ = in the ocean; मग्नस्य = submerged; अक्षाणि = senses; यथा = as; विह्वलानि = become confused i.e. are uncomfortable; तथा = similarly; अस्य = of the *asat vādin*, धीः = understanding; अखण्डैक रसम् श्रुत्वा = having heard of the non-dual absolute nature of the *Brahman*, निष्प्रचारा = is stunned; अतः = therefore; बिभेति = is afraid.

Just as the senses of a person submerged in the ocean become confused and non-functional, so also the understanding of the

asat vādin gets confused having heard of the **Absolute** non-dual nature of the *Brahman*. Therefore, such a one is afraid. (27)

A reference to this effect is quoted from *Gauḍāpādacārya*--

गौडाचार्या निर्विकल्पे समाधावन्ययोगिनाम् ।
साकारब्रह्मनिष्ठानामत्यन्तं भयमूचिरे ॥२८॥

Gauḍācāryā nirvikalpe samādhā vanya yogināṁ
Sākāra brahma niṣṭhānām atyantaṁ bhaya mūcire (28)

गौडाचार्या = *Gauḍāpādācārya*, निर्विकल्पे समाधौ = with regard to the thoughtless state of consciousness; साकार = with form; ब्रह्म निष्ठानाम् = believers of the consciousness with form; अन्य योगिनाम् = the other *yogi-s*; अत्यन्तम् = excessive; भयम् = fear; ऊचिरे = is said.

The *Ācārya Gauḍapāda*, declares a great fear for the other types of *yogi-s* believing in the consciousness with form, with regard to the state of consciousness without thoughts. (28)

Quotation from *Gauḍapādācārya* is ----

अस्पर्शयोगो नामैष दुर्दर्शस्सर्वयोगिभिः ।
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥२९॥

Asparśa yogo nāmaiṣa durdarśas-sarva-yogibhiḥ
Yogino bibhyati hy-asmād-abhaye bhaya darśinaḥ (29)

अस्पर्श योगो नाम = the oneness with the non-dual *Brahman*, एषः = this; सर्व योगिभिः = by all the *yogi-s* perceiving duality in *Brahman*, दुर्दर्शः = very difficult to conceive; हि = indeed; योगिनः = the *yogi-s*, अभये = in the fearless; भय दर्शिनः = the seer of fear; अस्मात् = from this (very

thought of oneness with non-dual *Brahman*); बिभ्यति = are afraid.

The *yogi-s* established in the thought of duality in the *Brahman*, are afraid of the very thought of conceiving the oneness with the non-dual *Brahman*. Indeed, they see fear in the fearless! (29)

Similar view is accepted by *Śaṅkarācārya*----

भगवत्पूज्यपादाश्च शुष्कतर्के पटूनमून् ।
आहुर्माध्यमिकान्भ्रान्तानचिन्त्येऽस्मिन् सदात्मनि ॥३०॥

Bhagavat pūjya pādāśca śuṣka tarka paṭūnamūn
Āhur mādhyamikān bhrāntān acintye'smin sadātmani (30)

भगवत् पूज्य पादाः = highly respected *Bhagavān Śankarācārya*; च = and; शुष्क तर्क पटूनमून् = to the dry logic expert; माध्यमिकान् = the *Mādhyamikā-s*; अचिन्त्ये = this unthinkable; सदात्मनि = self-existent; भ्रान्तान् = confused; आहुः = are called.

The most respected *Bhagavān Śankarācārya* also declares these expert dry logicians (going contrary to *Vedic* thought) to be fully confused with regards to the **Absolute**, self-existing and unthinkable *Brahman*. (30)

The original quotation is given ----

अनादृत्य श्रुतिं मौर्ख्यादिमे बौद्धास्तमस्विनः ।
आपेदिरे निरात्मत्वमनुमानैकचक्षुषः ॥३१॥

Anādṛtya śrutiṁ maurkhyād-ime bauddhā tamasvinaḥ
Āpedire nirāt matvam anumānaika cakṣuṣaḥ (31)

अनादृत्य = disregarding; श्रुति = *Veda-s*; मौर्ख्यात् = foolishly;

इमे = these; बौद्धा: = *Boudha-s*, तमस्विन: = overpowered by *tamo guṇa*, आपेदिरे = understood; निरात्म त्वम् = non-existence; अनुमान एक चक्षुष: = believers of inferential knowledge as highest.

These *Boudhā-s* overpowered by ignorance disregarding the *Vedā-s*, taking refuge in the **inferential knowledge to be supreme,** have attained an understanding of **non-existence to be Existence.** (31)

The error and the fallacy of 'nothingness' (*Asatvād*) is ----

शून्यमासीदितिब्रूषे सद्योगं वा सदात्मताम् ।
शून्यस्य न तु तद्युक्तमुभयं व्याहतत्वत: ॥३२॥

Śūnyam-āsīd iti brūṣe sadyogaṁ vā sadātmatām
Śūnyasya na tu tadyuktam ubhayaṁ vyāha-tatvataḥ (32)

शून्यम् असीत् = nothing was; इति = thus; ब्रूषे = you said; सद् योगम् = with reference to *Sat* (Existence); वा = or; सदात्मताम् = the nothing is considered as Existence; तत् उभयम् = both these; शून्यस्य = of the nothingness; व्याहतत्वत: = being contradictory; न = not; तु = indeed; युक्तम् = correct.

When you (Buddhists) say that **nothing existed** you have associated the **nothing** with existence or if you mean that **nothing** is of the nature of **existence**; both ways the **nothing** is denied. (32)

The denial of 'nothingness' is illustrated through an example ----

न युक्तस्तमसा सूर्यो नापि चासौ तमोमय: ।
सच्छून्ययोर्विरोधित्वाच्छून्यमासीत्कथं वद ॥३३॥

Na yuktas-tamasā sūryo nāpi cāsau tamomayaḥ
Sac-chūnyayor-virodhi tvāt śūnyam āsīt-kathaṁ vada (33)

सूर्यः = Sun; तमसा = with darkness; न = not; युक्तः = is associated; न = not; अपि = also; च = and; असौ = this Sun; तमोमयः = of the nature of darkness; सत् शून्ययोः = of the 'existence' and 'nothing'; विरोधित्वात् = being opposed to each other; शून्यम् = 'nothing'; आसीत् = was; कथं वद = can you say.

The sun cannot be associated with darkness nor can it be said to be of the nature of darkness. (similarly) The **Existence** and **nothing** being of opposite nature, how can you say **nothing was**? (33)

One may think that the presence of elements like space etc. is also contradicting the non-dual nature of the *Brahman*----

वियदादेर्नामरूपे मायया सुविकल्पिते ।
शून्यस्य नामरूपे च तथा चेज्जीव्यतां चिरम् ॥३४॥

Viyadāder nāmarūpe māyayā suvikalpite
Śūnyasya nāmarūpe ca tathā cet jīvyatāṁ ciram (34)

वियदादेः = of the space etc.; नाम रूपे = name and form; मायया = by the *māyā*, सुविकल्पिते = are imagined in *Brahman*, शून्यस्य = of the 'nothing'; नाम रूपे = name and form; च = also; तथा = similarly; चेत् = if; जीव्यताम् चिरम् = may you live long.

The names and forms of the elements like space etc. are imagined by *māyā* on the **Non-dual Brahman**. If you also say that the name and form of the '**nothing**' is also superimposed on the 'Non-dual' *Brahman*, may you live long (i.e. you agree with our non-dual *Brahman*). (34)

If the name and form of the elements are superimposed

on 'Existence', we may consider that the name and form of the *Sat* are also imagined? ----

सतोऽपि नामरूपे द्वे कल्पिते चेत्तदा वद ।
कुत्रेति निरधिष्ठानो न भ्रमः क्वचिदीक्ष्यते ॥३५॥

Sato'pi nāma rūpe dve kalpite cet tadā vada
Kutreti niradhiṣ ṭhāno na bhramaḥ kvacit īkṣyate (35)

सतः = of the 'Existence'; अपि = also; नाम रूपे = name and form; द्वे = both; कल्पिते = imagined; चेत् = if said so; तदा = then; वद = explain; कुत्रेति = where is; निरधिष्ठानो = without substratum; न = no; भ्रमः = illusion; क्वचित् ईक्ष्यते = can hardly be considered;

If the attributes of name and form of the **Existence** are also considered as imagined (like that of the space etc.) then how can you explain? The answer is, can an illusion be considered by any one, without the substratum? i.e. it cannot be considered. (35)

Note:- (i) The name and form of the **Existence** cannot be considered to be superimposed on **Existence**. In other words the substratum and the superimposed are one.

(ii) That **nothing** cannot be the substratum of **Existence** and the latter cannot be an illusion that can appear on the **Nothing**. Because, an illusion needs a substratum to appear.

(iii) Nor can the **Existence** be considered as a superimposition on the **world** which itself is the effect of delusion. Therefore, in the absence of any possible substratum, the **names and the forms** of the **Existence** cannot be imagined. In other words, the names and forms of the space etc. are illusion, but not that of the **Existence**. Knowledge of the rope as rope is not an illusion. But calling the rope as snake is illusion. Therefore, in this example, the name rope is not an illusion but calling the rope as 'snake' is illusion.

Let there be no misunderstanding regarding the duality in Non-dual Existence on account of names etc ----

सदासीदिति शब्दार्थभेदे वैगुण्यमापतेत् ।
अभेदे पुनरुक्तिस्स्यान्मैवं लोके तथेक्षणात् ॥३६॥

Sadāsī diti śabdārtha bhede vai guṇya māpatet
Abhede punarukti syāt maivaṁ loke tathekṣaṇāt (36)

सत् आसीत् इति = 'Existence' was, thus; शब्दार्थ भेदे = if there is difference in the meaning of 'Existence' and 'was'; वैगुण्यम् = the possibility of duality; आपतेत = arises; अभेदे = if there is no difference between the two; पुनरुक्तिः स्यात् = the error of repetition occurs; मा एवम् = do not think in this way; लोके = in the world we always talk like this; तथेक्षणात् = is observed.

'The Existence was', in this sentence, if we take the meaning of '**Existence**' and '**was**' as separate, then the possibility of duality comes up. If we understand that these two words have the same meaning, then the error of repetition takes place. Don't think to arrive at wrong conclusions. For we see such ways of expression in the world. (36)

In the normal way of talking, we come across many more words with same meaning in use, as shown in the following *śloka* ---

कर्तव्यं कुरुते वाक्यं ब्रूते धार्यस्य धारणम् ।
इत्यादिवासनाविष्टं प्रत्यासीत्सदितीरणम् ॥३७॥

Kartavyaṁ kurute vākyaṁ brūte dhāryasya dhāraṇam
Ityādi vāsanā viṣṭaṁ pratyā sītsadi tīraṇam (37)

कर्तव्यम् कुरुते = action is done; वाक्यम् ब्रूते = speech is spoken; धार्यस्य धारणम् = the burden is borne; इत्यादि = etc;

वासनाविष्टम् = those who are accustomed to use the words in anticipation; प्रति = for them; आसीत् सत् = 'Existence was'; इतीरणम् = is spoken.

We use the terms like, 'the worthy action is done', 'the speech was spoken', 'the burden is borne' etc. Those who are accustomed to use the terms in anticipation of the event, for them "The Existence was" is spoken. (37)

In the *Vedic* statement 'before the creation etc.' one may think the existence of time. This will lead to the possibility of duality in non-dual *Brahman* with reference to time.

To avoid such a doubt ----

कालाभावे पुरेत्युक्तिः कालवासनया युतम् ।
शिष्यं प्रत्येव तेनात्र द्वितीयं न हि शंक्यते ॥३८॥

Kālābhāve pure tyuktiḥ kāla vāsanayā yutam
Śiṣyaṁ pratyeva tenātra dvitīyaṁ nahi śaṁkyate (38)

काल अभावे = although there is no 'time'; पुरा = before; इति उक्तिः = thus having said; काल वासनया युतम = accustomed to the understanding with reference to time; शिष्यम् प्रति एवम् = for such a student alone; तेन अत्र = by such a statement in this case; द्वितीयम् = the duality; न हि शङ्क्यते = should not be suspected.

Although there is nothing like '**time**' (in the statement before creation) the time is mentioned because the student is accustomed to understand with reference to time alone. Because of this, one should not suspect the reference of duality in the *Vedic* statement (before creation...). (38)

Thus the possibility of duality with reference to time is not established ----

चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।
अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥३९॥

Codyaṁ vā parihāro vā kriyatāṁ dvaita bhāṣayā
Advaita bhāṣayā codyaṁ nāsti nāpi taduttaram (39)

चोद्यम् वा परिहारो वा = the question and its answer; द्वैत भाषया = in the language of duality; क्रियताम् = may be possibly done; अद्वैत भाषया = in the language of non-duality; चोद्यम् नास्ति = there is no question; न अपि तद् उत्तरम् = nor there is an answer to it.

From the view of the language of duality there is a possibility of question and its answer. From the **Absolute** non-dual stand point neither question nor an answer is ever possible. (39)

From the Absolute stand point there is no duality. This is quoted from the scriptures ----

तदा स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
अनाख्यमनभिव्यक्तं सत्किञ्चिदवशिष्यते ॥४०॥

Tadā stimita gambhīraṁ na tejo na tamastatam
Anākhya manabhi vyaktaṁ sat kiñcit avaśiṣyate (40)

तदा = then (before creation) or an attainment of non=dual being; स्तिमित गंभीरम् = absolute deep silence; न तेजो = neither light; न तमस्ततम् = nor there is darkness; अनाख्यम् = without name; अनभिव्यक्तम् = beyond the grasp of speech; सत् किञ्चित् = only 'Existence'; अवशिष्यते = remains;

Before creation or after the end of duality, there is neither light nor darkness. What remains is **Absolute Existence** without any name or description. (40)

In the above descriptions the reference of time as a

possible point of creating duality is raised to establish non-dual *Brahman* and not for discussing the time.

Now a doubt is raised with reference to the creation and space. One is able to understand the destruction of all other elements but how can we understand that the space is unreal as it cannot be destroyed ----

ननु भूम्यादिकं मा भूत्परमाण्वन्तनाशतः ।
कथं ते वियतोऽसत्त्वं बुद्धिमारोहतीति चेत् ॥४१॥

Nanu bhūmyā dikaṁ mā bhūt paramāṇ vanta nāśataḥ
Kathaṁ te viyato'sattvaṁ buddhimā rohatīti cet (41)

ननु = a doubt is raised; भूमि आदिकम् = the elements like earth etc.; मा भूत = may not be '*Sat*'; परमाण्वन्त नाशत: = being able to be destroyed upto sub atomic level; वियत् = of the space; असत्वम् = non-existence; ते बुद्धिम् = your understanding; कथम् = how; आरोहति = taken place; इति चेत् = if we raise a doubt like this.

If we say that the earth and other elements can be understood to be non-existant, as they are destroyed up to the sub-atomic level, how can you accept the understanding that the space is non-existent? (41)

The above doubt is cleared ----

अत्यन्तं निर्जगद्व्योम यथा ते बुद्धिमाश्रितम् ।
तथैव सन्निराकाशं कुतो नाश्रयते मतिम् ॥४२॥

Atyantaṁ nirjagad vyoma yathā te buddhi māśritam
Tathaiva sannirākāśaṁ kuto nāśrayate matim (42)

यथा = as; अत्यन्तम् = absolutely; नि: जगत् = worldless; व्योम = space; ते बुद्धिम् = your intellect; आश्रितम् = can

grasp; तथा एव = similarly; निराकाशम् = spaceless; सत् = 'existence ; मतिम् = intellect; कुतः = why; न आश्रयते = should not grasp.

If one is able to grasp the space without the reference to the world why is one unable to grasp the '**Existence**' without space, i.e. it is possible to understand the Existence. (42)

The view of the '*Nayyāyikā-s*' is refuted on this topic ----

निर्जगद्व्योम दृष्टं चेत्प्रकाशतमसी विना ।
क्व दृष्टं किञ्च ते पक्षे न प्रत्यक्षं वियत्खलु ॥४३॥

Nirjagad vyoma dṛṣṭaṁ cet prakāśa tamasī vinā
Kva dṛṣṭaṁ kinca te pakṣe na pratyakṣaṁ viyat khalu (43)

निः जगत् = worldless; व्योम = space; दृष्टम् = seen; चेत् = if; प्रकाश तमसी = light and darkness; विना = without; क्व = where; दृष्टम् = seen; किम् = moreover; च = and; ते पक्षे = in your philosophy; वियत् = space; खलु = indeed; न प्रत्यक्षम् = not directly perceptible.

If one argues that he has seen the space without the world as its contents, and in the absence of the light and darkness, where did you see the world; And moreover, according to your (*Nayyāyikā-s*) opinion the space is not an object of perception. (43)

From above logic yet another doubt comes up. As the non-existent space can be seen, so also the '**Existence**' that is perceived is also non-existent.

To remove such wrong thinking ----

सद्वस्तु शुद्धन्त्वस्माभिर्निश्चित्तैरनुभूयते ।
तूष्णीं स्थितौ न शून्यत्वं शून्यबुद्धेश्च वर्जनात् ॥४४॥

Sadvastu śuddhan tvasmābhiḥ niścittair anubhūyate
Tūṣṇīṁ sthitau na śūnyatvaṁ śūnya buddheśca varjanāt (44)

शुद्धम् = pure; सत् वस्तु = the 'Existence'; तु = indeed; निश्चितैः = certainly; अस्माभिः = by us; अनुभूयते = is experienced; तूष्णीम् स्थितौ = in the absence; शून्यत्वम् = the nothingness; न = not; शून्यबुद्धेः = perception of nothingness; च = and; वर्जनात् = in the absence of a perceiver.

The **Absolute Existence**, (without the reference of the world) is certainly experienced by us (even) in the absence of mental thoughts etc. We do not experience our absence, because there is no thought to experience in the nothingness. (44)

What is meant here is that, for the perception of anything other than our Self, thought process is essential. But for knowing one's Self no thoughts are required nor are they possible.

How ----

सद्बुद्धिरपि चेन्नास्ति माऽस्त्वस्य स्वप्रभत्वतः ।
निर्मनस्कत्वसाक्षित्वात्सन्मात्रं सुगमं नृणाम् ॥४५॥

Sad buddhi rapi cennāsti māstvasya sva prabhat vataḥ
Nirmanaskatva sākṣi tvāt san mātraṁ sugamaṁ nṛṇām (45)

सद् बुद्धि = the thought perception; अपि न अस्ति = if not seen; चेत् = if; मा अस्तु = let it not be; अस्य = of the 'Existence'; स्वप्रभत्वतः = Self illumined; निर्मनस्कत्व = thoughtlessness; साक्षित्वात् = being witness; सत् मात्रम् = the pure existence; नृणाम् = for the people; सुगमम् = easy.

If you object that the **Existence** cannot be perceived by thought, we say, let it be so. Because the **Existence** being **self illumined** and being the witness of the thoughtlessness, the **Pure Existence** is easily grasped by man (in the absence of any mentations). (45)

The sameness of the witness and **the Existence** is indicated in the absence of the thoughts and the world respectively ----

मनोजृम्भणराहित्ये यथा साक्षी निराकुलः ।
मायाजृम्भणतः पूर्वं सत्तथैव निराकुलम् ॥४६॥

Mano jṛmbhaṇa rāhitye yathā sākṣī nirākulaḥ
Māyā jṛmbhaṇataḥ pūrvaṁ sattathaiva nirākulam (46)

मनो जृम्भण राहित्ये = in the absence of mentations; यथा = as; साक्षी = witness; निराकुलः = uninfluenced; माया जृम्भणतः पूर्वम् = before the wake of *māyā*; सत् = 'Existence'; तथा एव = similarly; निराकुलः = without modification

As the **witness** is uninfluenced in the absence of mentations so also the **Existence** is without any modification before the wake of *māyā*. (46)

The concept of *māyā* is introduced in the *vedānta* for easier perception of the Truth, the characteristics of which are ----

निस्तत्वा कार्यगम्यास्य शक्तिर्मायाऽग्निशक्तिवत् ।
न हि शक्तिः क्वचित्कैश्चिद्बुध्यते कार्यतः पुरा ॥४७॥

Nistatvā kārya gamyāsya śaktir māyā'gni śaktivat
Na hi śaktiḥ kvacit kaiścit budhyate kāryataḥ purā (47)

निस्तत्वा = non-existent and illusory; कार्यगम्या = inferred from the effects; अस्य शक्तिः माया = power of the Existence called *māyā*; अग्नि शक्तिवत् = like the power of fire; शक्तिः = power; कैश्चित् = by any one; क्वचित = any where; कार्यतः पुरा = before effect; न हि बुध्यते = is not known.

The non-existent illusory power of the **Existence** is called *māyā* and is inferred from the effects it produces, is like the

burning power of fire. The power of any one or any thing cannot be known before its effects. (47)

The nature of this *māyā* is discussed ----

न सद्वस्तु सतः शक्तिर्नहि वह्नेः स्वशक्तिता ।
सद्विलक्षणतायां तु शक्तेः किं तत्त्वमुच्यताम् ॥४८॥

Na sadvastu sataḥ śaktiḥ na hi vahneḥ svaśaktitā
Sadvilakṣaṇa tāyāṁ tu śakteḥ kiṁ tattva mucyatām (48)

सद् वस्तु = the Existence; सतः शक्तिः न = is not of the nature of its power, the *māyā*, हि वह्नेः स्वशक्तिता न = as the fire is not of the nature of its power; सत् विलक्षणतायाम् = if the power of *māyā* is different from the Existence; तु = indeed; शक्तेः = of the power; किम् तत्त्वम् = what is its nature?; उच्यताम् = please say.

The **Existence** is not of the nature of *māyā*, as fire is not its burning power. In that case, if the power of māyā is different than the existence, what is its nature? (48)

From the above it is implied that the *māyā* is not of the nature of **Existence**. Do we mean that its nature is non-existence like the horn of a hare? Or do we mean that it is of the nature of the snake on the rope i.e. an illusion?

That is being discussed ----

शून्यत्वमिति चेच्छून्यं मायाकार्यमितीरितम् ।
न शून्यं नापि सद्यादृक्तादृक्त्वमिहेष्यताम् ॥४९॥

Śūnyatva miti cet śūnyaṁ māyā kārya mitīritam
Na śūnyaṁ nāpi sadyādṛk tādṛktva miheṣyatām (49)

शून्यत्वम् = the *māyā* is absolutely non-existent like son of a barren woman; इति चेत् = if we say so; शून्यं माया कार्यम् ईरितम् = the nothingness is the effect of *māyā*, so we said earlier (in 34th *śloka*); शून्यं न अपि सत् = therefore the *māyā* is neither non-existent nor existent; यादृक् तादृक्त्वम् = in this way (indescribable) is the nature of *māyā*; इह इष्यताम् = is accepted in (*vedānta*).

If we say that the *māyā* is absolutely **non-existent** (like the son of a barren woman), it cannot be so, for we have already said, in earlier *śloka* 34 that the nothingness is the effect of *māyā* (therefore the *māyā* cannot be called as non-existent). Therefore, the *māyā* is said to be of the nature of that which cannot be called as existing nor can it be called as non-existing. This indescribable nature of *māyā* is accepted in *Vedānta*. (49)

The teacher quotes *Nāsadīya Sūkta* of *Ṛg Veda* 10.129.1 --

नाऽसदासीन्नो सदासीत्तदानीं किंत्वभूत्तमः ।
सद्योगात्तमसः सत्त्वं न स्वतस्तन्निषेधनात् ॥५०॥

Nāsadā sīnno sadāsīt tadānīṁ kiṁ tvabhūttamaḥ
Sadyogā ttamasaḥ sattvaṁ na svatasta nniṣe dhanāt (50)

तदानीम् न असत् आसीत् न सत् = that time (i.e. before creation) neither there was 'nothing' nor was there 'Existence'; किन्तु = but; तमः अभूत् = darkness was (i.e. *māyā*); सत् योगात् = in association with existence; तमसः सत्त्वम् = there was existence of darkness; न स्वतः = not of its own; तत् निषेधनात् = the *māyā* did not have its own independent existence (so is said by the *śruti*).

The '*Nāsadīya Sūkta*' tells that there was, neither nothing nor anything before creation. But there was darkness (i.e. *māyā*). This *māyā* had its existence only on account of its association

with the **Existence**, and not of its own, because the *śruti* quoted above denies its existence. (50)

To conclude the non-validity of duality in Absolute Existence on account of *māyā*, the teacher says ----

अत एव द्वितीयत्वं शून्यवन्न हि गण्यते ।
न लोके चैत्रतच्छक्त्योर्जीवितं लिख्यते पृथक् ॥५१॥

Ata eva dvitīyatvaṁ śūnya vanna hi gaṇyate
Na loke caitra tat shaktyor jīvitaṁ likhyate pṛthak (51)

अत एव = therefore; शून्यवत् = like the 'nothing'; द्वितीयत्वम् = duality; न गण्यते = is not accepted; हि लोके = in the world; चैत्र = spring; तत् शक्त्योः = the manifestation of its powers; जीवितम् = life; पृथक् = separately; न लिख्यते = is not written.

Therefore, with reference to *māyā*, there cannot be duality in the **Absolute Existence**, as nothingness is opposed to somethingness. It is seen in the world that the spring and its powers are not described separately while referring to spring. (51)

The possibility of duality due to *māyā* is negated.

Due to one's inability to perceive the non-existence of *māyā* as an independent entity, a doubt is raised further ----

शक्त्याधिक्ये जीवितं चेद्वर्धते तत्र वृद्धिकृत् ।
न शक्तिः किंतु तत्कार्यं युद्धकृष्यादिकं तथा ॥५२॥

Śaktyā dhikye jīvitaṁ cet vardhate tatra vṛddhi kṛt
Na śaktiḥ kiṅ tu tat kāryaṁ yuddha kṛṣyā dikaṁ tathā (52)

शक्ति आधिक्ये = by the increase in power; वर्धते = the life grows or is prolonged; चेत् = if argued; तत्र = in this;

वृद्धिकृत् = the prolongator of life; न शक्तिः = the power is not; किन्तु = but; तत् कार्यम् = its effects; युद्ध = war; कृषि आदिकम् = agriculture etc; तथा = similarly.

If one argues that with the increase of power, the life is prolonged, it is not so. The prolongation of life is not due to the power but its effect, as is seen in case of the power of war, agriculture etc. are not responsible for the life style but their effects. (52)

Thus the duality due to *māyā* is negated. However, one still can object that the effects of *māyā* are creating the duality in '***Sat*** ----

This is answered ----

सर्वथा शक्तिमात्रस्य न पृथग्गणना क्वचित् ।
शक्तिकार्यं तु नैवास्ति द्वितीयं शङ्क्यते कथम् ॥५३॥

Sarvathā śakti mātrasya na pṛthak gaṇanā kvacit
Śakti kāryaṁ tu naivāsti dvitīyaṁ śaṅkyate katham (53)

क्वचित् = any where; शक्तिमात्रस्य = of the power alone; पृथक् = separate; गणना = accounted; सर्वथा न = is never made; शक्तिकार्यम् = the effect of *māyā* power; तु न एव अस्ति = was not there (before creation); द्वितीयम् = duality; कथम् = how; शङ्क्यते = is doubted to be?

Anywhere the power is not counted separately (without its effects). More so, before the creation there was no effect of *māyā* i.e. the world. Therefore, how can there be a possibility of duality on account of the world (i.e. the effect of *māyā*)? (53)

Thus far the teacher has removed the possibility of duality on account of *māyā* and its effect - the world - in **Absolute Existence.**

The *māyā* and its operation is now discussed ----

न कृत्स्नब्रह्मावृत्तिः सा शक्तिः किंत्वेकदेशभाक् ।
घटशक्तिर्यथा भूमौ स्निग्धमृद्येव वर्तते ॥५४॥

Na kṛtsna brahmā vṛttiḥ sā śaktiḥ kiṁ tveka deśa bhāk
Ghaṭa śaktir yathā bhūmau snigdha mṛdyeva vartate (54)

न = not; कृत्स्न ब्रह्म आवृत्तिः = pervading the *Brahman* totally; सा = that; शक्ति = *māyā*; किन्तु = but; एक देश भाक् = localised in a part; यथा = as; घट शक्तिः = power of turning into a pot; भूमौ = in the earth; स्निग्ध मृदि = in soft wet mud; एव = alone; वर्तते = exists.

The *māyā Shakti* does not occupy the whole of *Brahman*, but is localised in a part of the *Brahman* as the power to get modified into a pot which exists in smooth and wet earth only (not in the total earth). (54)

The teacher quotes the *Puruṣa Sūktam* as authority for this ----

पादोऽस्य सर्वा भूतानि त्रिपादस्ति स्वयंप्रभः ।
इत्येकदेशवृत्तित्वं मायया वदति श्रुतिः ॥५५॥

Pādo'sya sarvā bhūtāni tripādasti svayaṁ prabhaḥ
Ityeka deśa vṛttitvaṁ māyayā vadati śrutiḥ (55)

सर्वा भूतानि = all the things and beings; अस्य = of the Brahman; पादः = are in a quarter; त्रिपाद् अस्ति = the remaining three quarters are; स्वयं प्रभः = in their original self effulgence; श्रुतिः = scripture; मायया = of the *māyā*; इति एक देश वृत्तित्वम् = localised pervasiveness; वदति = says.

The *Puruṣa Sūktam* declares that the things and beings are

in a quarter of the *Brahman* and the three quarter of it remains in its effulgent glory. Thus the scripture also talks about the localised existence of *māyā* in *Brahman.* (55)

The *Bhagawad Gītā* also supports this view

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।
इति कृष्णोऽर्जुनायाह जगतस्त्वेकदेशताम् ॥५६॥

Viṣṭa bhyāham idaṁ kṛtsnam ekāṁśena sthito jagat
Iti kṛṣṇo'rju nāyāha jagata stveka deśatām (56)

अहम् = I; इदम् कृत्स्नम् जगत् = this total world; एकांशेन = by a part; विष्टभ्य: = having supported; स्थित: = remain; इति = thus; कृष्ण: = *Kṛṣṇa*; अर्जुनाय = to *Arjuna*; जगत: = of the world; तु = indeed; एक देशताम् = localised existence; आह = said.

I (Lord *Kṛṣṇa*), support the total world by a part of mine, and remain untouched, thus said Lord *Kṛṣṇa* to *Arjuna*, the localised presence of the world in Him. (56)

The *Brahman* is without *māyā* and any modification born of it. The scripture is quoted in this regard ----

स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशाङ्गुलम् ।
विकारावर्ति चात्रास्ति श्रुतिसूत्रकृतोर्वचः ॥५७॥

Sa bhūmiṁ viśvato vṛtvā atyatiṣṭha daśāṅgulam
Vikārāvarti cātrāsti śruti sūtra kṛtor vacaḥ (57)

स: = He (The Lord); भूमिम् = to the world; विश्वतो वृत्वा = from all sides; हि = indeed; दशाङ्गुलम् = ten figures; अत्यतिष्ठ: = goes beyond; विकारावर्ति = without any modifications; च = and; अत्र = is here; अस्ति श्रुति सूत्र कृतोर्वच:

= are the words of *Veda Vyāsa*, the composer of *Vedā-s* and *Brahma sūtra*.

Bhagavān Veda Vyāsa, the compiler of *Vedā-s* and *Brahmasūtrā-s*, also declare that the Lord (*Brahman*) is pervading the whole world, and exists beyond it by ten fingers (i.e. crosses the limit of the manifested world) and yet remains without any modifications. (57)

If the *Brahman* is without any parts, how come the scriptures declare that the *māyā* is in a part of the **Absolute**. Because, there cannot be relative in the **Absolute**.

To answer this objection ----

निरंशेऽप्यंशमारोप्य कृत्स्नेंशे वेति पृच्छतः ।
तद्भाषयोत्तरं ब्रूते श्रुतिः श्रोतृहितैषिणी ॥५८॥

Niramśe'pyamśa māropya kṛtsnemśe veti pṛcchataḥ
Tad bhāṣayo ttaram brūte śrutiḥ śrotṛ hitaiṣiṇī (58)

निरंशे अपि = although without part; अंशम् आरोप्य = superimposing parts; कृत्स्ने = in the total; वा अंशे = or in a part; इति पृच्छतः = thus asking; तद् भाषया = in the same language; उत्तरम् = reply; ब्रूते = said; श्रुतिः = scripture; श्रोतृ हितैषिणी = the doer of good to the listener student.

Although without any parts, when one superimposes parts on the *Brahman* and thus asks, if the *māyā* is on the total *Brahman* or in a part thereof, the scripture, the well wisher of the student, speaks in the same language. (Thus the scriptures do not consider the presence of parts in the **Absolute Brahman**). (58)

The purpose for which the superimposition of *māyā* on *Brahman* is imagined is discussed along with a simile ----

सत्तत्त्वमाश्रिता शक्तिः कल्पयेत्सति विक्रियाः ।
वर्णा भित्तिगता भित्तौ चित्रं नानाविधं तथा ॥५९॥

Sattattva māśritā śaktiḥ kalpayet sati vikriyāḥ
Varṇā bhitti gatā bhittau citraṁ nānā vidhaṁ tathā (59)

सत्तत्वम् आश्रिता = depending on the absolute Existence i.e. *Sat*, शक्तिः = *māyā*, सति = in the *Sat*, विक्रियाः = modification; कल्पयेत् = imagines/superimposes; वर्णाः = colours; भित्ति गता = having coated the wall; भित्तौ = on the wall; चित्रम् = pictures; नाना विधम् = many types; यथा = as.

As the colour coatings supported by the wall create many types of figures on the wall (which are illusory and in turn cover the wall itself) so also the *māyā* superimposed on the *Brahman* creates many types of figures and names (as an illusion and thereby covers the *Brahman* supporting the *māyā*). (59)

The multitude of creation is illusory, thus having proved, the teacher now explains the first modification superimposed on *Sat*----

आद्यो विकार आकाशः सोऽवकाशस्वरूपवान् ।
आकाशोऽस्तीति सत्तत्त्वमाकाशेऽप्यनु गच्छति ॥६०॥

Ādyo vikāra ākāśaḥ so'va kāśa svarū pavān
Ākāśo'stīti sattattvam ākāśe'pyanu gacchati (60)

आद्यः = first; विकारः = modification; आकाशः = space; सः = it; अवकाश स्वरूपवान् = being of the nature of emptiness; आकाशः = space; अस्ति = is; इति सत् तत्त्वम् = thus is presence of '*Sat*'; आकाशे = in the space; अपि = also; अनुगच्छति = is accompanied with.

The first modification imagined by *māyā* on *Sat* is Space.

The ability to give room to every thing is its nature. **When we say that 'The space is', the *Sat* (Existence) is associated with** the space. (60)

The purpose to establish that the space is the effect of *Sat*, is illustrated here under ----

एकस्वभावं सत्तत्त्वम् आकाशो द्विस्वभावकः ।
नावकाशः सति व्योम्नि स चैषोऽपि द्वयं स्थितम् ॥६१॥

Eka svabhāvaṁ sattattvam ākāśo dvi svabhāvakaḥ
Nāva kāśaḥ sati vyomni sa caiṣo'pi dadvayaṁ sthitam (61)

सत् तत्त्वम् = the Pure Existence (*Sat*); एक स्वभावम् = has only one attribute; आकाशः = space; द्वि स्वभावकः = has two attributes; अवकाश = emptiness; न = not; सति = in *Brahman*, व्योम्नि = in the space; स = the Existence is; च एष अपि = this (space) also; द्वयम् = both; स्थितम् = are.

The nature of *Brahman* is **Existence** only. There is no space in the *Brahman*. But in **space** the **Existence** and the **space** are **both present.** (61)

The single aspect and the double aspect of the *Brahman* and space is given below ----

यद्वा प्रतिध्वनिर्व्योम्नो गुणो नासौ सतीक्ष्यते ।
व्योम्नि द्वौ सद्ध्वनी तेन सदेकं द्विगुणं वियत् ॥६२॥

Yadvā prati dhvanir vyomno guṇo nāsau satī kṣyate
Vyomni dvau sad dhvanī tena sadekaṁ dviguṇaṁ viyat (62)

यद्वा = or; प्रतिध्वनिः = echo sound; व्योम्नः = of the space; गुणः = quality; असौ = this; सति = in the Sat; न = not; ईक्षते = seen; व्योम्नि = in the space; द्वौ = both;

सत् ध्वनि = existence and sound; तेन = therefore; सत् = *Sat*; एकम् = one; वियत् = space; द्विगुणम् = with two attributes.

Yet another observation is that echo sound is the quality of space. This quality is not seen in the *Sat*. But in the space both **'Existence and sound' are seen. Therefore, *Sat* is only Existence and the space** is with **two qualities.** (62)

If **the** space is the effect of **Existence** (*Brahman*), then **one should** be able to perceive the Existence with space. But our perception is other way round i.e. we perceive **'space is'**.

How come such a thing happens? ----

या शक्तिः कल्पयेद्व्योम सा सद्व्योम्नोरभिन्नताम् ।
आपाद्य धर्मधर्मित्वं व्यत्ययेनावकल्पयेत् ॥६३॥

Yā śaktiḥ kalpayed vyoma sā sadvyomnora bhinnatām
Āpādya dharma dhamitvaṁ vyatya yenāva kalpayet (63)

या शक्तिः = that power (*māyā*); कल्पयेत् = superimposes; व्योम = space; सा = that; सद् व्योम्नोः = of the Existence and space; अभिन्नताम् = oneness; आपाद्य = having given rise to; धर्म = attribute; धर्मित्वम् = the substance; व्यत्ययेन = other way round, i.e. exchanging their positions; अवकल्पयेत् = erroneous perception.

The power (***māyā***) that superimposes space on the ***Brahman*** **creates an illusion of exchange of positions of the substance and the attributes and establishing oneness in them. In this way, gives rise to erroneous perception.** (63)

How this error of perception is seen in the world----

सतो व्योमत्वमापन्नं व्योम्नः सत्तां तु लौकिकाः ।
तार्किकाश्चावगच्छन्ति मायाया उचितं हि तत् ॥६४॥

Sato vyomatva māpannaṁ vyomnaḥ sattāṁ tu laukikāḥ
Tārkikā ścāva gacchanti māyāyā ucitaṁ hi tat (64)

सतः = the *Sat*; व्योमत्वम् = spaceness; आपन्नम् = is attained; तु = indeed; लौकिकाः = worldly; तार्किकाः = logicians; च = and; सत्ताम् = of the existence; व्योम्नः = of the space; अवगच्छन्ति = understand; तत् = that perception; मायायाः = of the *māyā*; उचितम् = correct; हि = indeed.

The ***Sat*** has attained and appears as space, but the worldly (i.e. those who lack the scriptural way of perception) people and logicians understand that the **Existence** is the property of **space**. Such erroneous perception is expected of the effect of *māyā*. (64)

The trick of *māyā* in our regular life is also seen----

यद्यथा वर्तते तस्य तथात्वं भाति मानतः ।
अन्यथात्वं भ्रमेणेति न्यायोऽयं सार्वलौकिकः ॥६५॥

Yadyathā vartate tasya tathātvaṁ bhāti mānataḥ
Anyathātvaṁ bhrameṇeti nyāyo'yaṁ sārva laukikaḥ (65)

यत् = any object; यथा = as; वर्तते = is; तस्य = its; तथात्वम् = correct perception; मानतः = by proper means of knowledge; भाति = is gained; अन्यथात्वम् = of the opposite perception; भ्रमेण = because of delusion; इति = thus; अयं न्यायः = this logic; सार्वलौकिकः = is seen everywhere.

The correct perception of an object is gained by proper **means of knowledge**. The opposite perception is the result of delusion, and this is seen every where in the world. (65)

Having understood that the erroneous perception is the result of delusion and wrong means of knowledge, how to get rid of this wrong perception----

एवं श्रुतिविचारात् प्राग्यथा यद्वस्तु भासते ।
विचारेण विपर्येति ततस्तच्चिन्त्यतां वियत् ॥६६॥

Evaṁ śruti vicārāt prāg yathā yadvastu bhāsate
Vicāreṇa viparyeti tatas taccintyatāṁ viyat (66)

एवम् = in this way; श्रुति = the statement of the scripture; विचारात् प्राक् = before enquiry; यद् वस्तु = the *Brahman*, यथा = as; भासते = grasped; तत् = that perception of *Brahman*, विचारेण = by proper enquiry; विपर्येति = understood in a different way; ततः = therefore; वियत् = space; चिन्त्यताम् = should be enquired.

In this way when one enquires the meaning of the scriptural statement, the meaning grasped before proper enquiry, changes to correct perception of the object i.e. here **space** and *Brahman*. (66)

Therefore, one should enquire about the nature of the space ----

भिन्ने वियत्सती शब्दभेदाद्बुद्धेश्च भेदतः ।
वाय्वादिष्वनुवृत्तं सन्नतु व्योमेति भेदधीः ॥६७॥

Bhinne viyatsatī śabda bhedād buddheśca bhedataḥ
Vāyvādi ṣvanuvṛttaṁ sat na tu vyometi bhedadhīḥ (67)

भिन्ने वियत्सती = the space and *Sat* are different; शब्द भेदात् = the word 'space' and the word 'exists' being different; बुद्धेः = of the understanding; च = and; भेदतः = is different; वायु आदिषु = in the air etc.; सत् = *Sat*, अनुवृत्तम्

= is associated; व्योम = space; तु = indeed; न = not; इति = thus; भेद धी: = it is called as discrimination.

By the word '**space**' and the word '**Existence**' two different understandings take place in our knowledge; therefore, the space and Existence are different. The **Existence** is associated with other elements like air etc. but the **space** is not associated with them. This is called as discrimination between the element space and the **Existence**. (67)

This discrimination between the space and the Existence will lead to the understanding of the nature of the space as illusion and the substratum -Existence- remains as it is. ----

Continuing further ----

सद्वस्त्वधिकवृत्तित्वाद्धर्मि व्योम्नस्तु धर्मता ।
धिया सतः पृथक्कारे ब्रूहि व्योम किमात्मकं ॥६८॥

Sadvas tvadhika vṛttitvāt dharmi vyomnastu dharmatā
Dhiyā sataḥ pṛthakkāre brūhi vyoma kimātmakaṁ (68)

सद् वस्तु = existence; अधिक वृत्तित्वात् = being more pervasive; धर्मि = substratum; व्योम्न: = of the space; तु धर्मता = indeed superimposition of quality; धिया सत: = by proper discrimination of '*Sat*'; पृथक् कारे = having separated; व्योम = space; किम् आत्मकम् = what is its nature; ब्रूहि = tell.

The **Existence** being associated with all the elements is more pervasive and is the substratum for the superimposition of space. When one separates the existence from the space by proper discrimination (as indicated in the above *śloka*) what will be the nature of the space i.e. the **space does not** have its own **independent existence** and hence is an appearance on the **Pure Existence**. (68)

The conclusion of the last *śloka* is that the space cannot be described as existing being an illusion. However, one can still argue that its existence is possible.

This fallacy is raised and cleared----

अवकाशात्मकं तच्चेदसत्तदिति चिन्त्यताम् ।
भिन्नं सतोऽसच्च नेति वक्षि चेद् व्याहतिस्तव ॥६९॥

Avakāśā tmakaṁ tat cet asattaditi cintyatām
Bhinnaṁ sato'sacca neti vakṣi ced vyāhati stava (69)

तत् = the space; अवकाश आत्मकम् = is of the nature of emptiness; चेत् = if said; तत् असत् = the space is an illusion being other than Existence; इति = thus; चिन्त्यताम् = enquire and be firm on this thought; सत: भिन्नम् = the space is different than the existence (i.e. non-existence); असत् च न = and also not non-existent; इति = thus; वक्षि चेत् = if you assert then; व्याहतिस्तव = you are contradicting your own words.

If one argues that the **space** can be described as being of roomy nature and **other than existence,** then it will be **non-existent.** This is the right way of discrimination. If you insist that the space is other than the existence and also not non-existent, then you are contradicting your own thoughts and words. (69)

Yet another doubt is raised! If the **space is non-existent,** being other than the existence one should not be able to perceive but our experience is that we know the space.

How can a non-existent thing be perceived?----

भातीति चेद्भातु नाम भूषणं मायिकस्य तत् ।
यदसद्भासमानं तन्मिथ्या स्वप्नगजादिवत् ॥७०॥

Bhātīti cet bhātu nāma bhūṣaṇaṁ māyiksya tat
Yadasad bhāsa mānaṁ tat mithyā svapna gajādi vat (70)

भाति इति चेत् = the space is perceived hence it is not unreal; भातु नाम = may it be perceived; तत् = that; मायिकस्य भूषणम् = is the glory of an illusory object; यद् असत् = that non-existent; भासमानम् = yet being perceived; तत् मिथ्या = that is illusion; स्वप्न गजादिवत् = like the elephant in the dream.

If one argues that the space is perceived hence it cannot be unreal, the answer is that let it be seen, it is a glory of illusion. The illusion is the perception of the non-existent thing, like the elephant in a dream seems to be real, but is not! (70)

It is impossible to separate the substratum and the illusion on it. Then how can one discriminate between the space - the illusion and the Existence - the substratum? ---- The illusion and the substratum appear simultaneously.

How do we proceed in this regard?----

जातिव्यक्ती देहिदेहौ गुणद्रव्ये यथा पृथक् ।
वियत्सतोस्तथैवास्तु पार्थक्यं कोऽत्र विस्मयः ॥७१॥

Jāti vyakti dehi dehau guṇa dravye yathā pṛthak
Viyat sato stathai vāstu pārthakyaṁ ko'tra vismayaḥ (71)

जाति व्यक्ती = the species and the specimen; देहि देहौ = the embodied and the body; गुण द्रव्ये = the quality and the substance; यथा = as; तथा = similarly; वियत् सतोः = of the space and the Existence; पार्थक्यम् = discrimination;

एव अस्तु = be understood; अत्र = in this case; कः विस्मयः = why there is difficulty.

As the species and the specimen, the quality and the substance, and the embodied and the body, although being different are perceived simultaneously and yet discriminated without any difficulty, why there should be any difficulty in discriminating the space from the Existence? i.e. there is no difficulty. (71)

Although one may get the intellectual knowledge but one is not able to get into the conviction about this discrimination.

What is the cause for this and what is its remedy?----

बुद्धोऽपि भेदो नो चित्ते निरूढिं याति चेत्तदा ।
अनैकाग्र्यात्संशयाद्वा रूढ्यभावोऽस्य ते वद ॥७२॥

Buddho'pi bhedo no citte nirūḍhiṁ yāti cetadā
Anaikāgryāt saṁśayād vā rūḍhya bhāvo'sya te vada (72)

भेदः बुद्धः अपि = although the discrimination is intellectually grasped; चित्रे निरुढिं नो याति = one is not convinced in his understanding; चेत् तदा = if this is so; अस्य = of this discrimination; रुढ्यभाव = lack of conviction; ते अनैकाग्र्यात् = on account of inability to be single pointed; सशंयाद् वा = or on account of doubt in the mind about the discrimination; वद् = explain.

Although one has intellectually understood the discrimination why one is not able to have full conviction of this discrimination, if this is the question, then know that it is due to your inability to focus your mind single-pointedly or due to some doubt about the very discrimination. (72)

How these obstacles are removed?----

अप्रमत्तो भव ध्यानादाद्येऽन्यास्मिन् विवेचनम् ।
कुरु प्रमाणयुक्तिभ्यां ततो रूढतमो भवेत् ॥७३॥

Apramatto bhava dhyānāt ādye'nyāsmin vivecanam
Kuru prāmāṇa yuktibhyāṁ tato rūḍha tamo bhavet (73)

आद्ये = in case of the first obstacle (i.e. of non-single pointedness); ध्यानात् = by contemplation; अप्रमत्तः भव = be alert; अन्यस्मिन् = in case of other obstacle (the doubt about the very discrimination); प्रमाण युक्तिभ्याम् = by logic that is in line with the scriptures; विवेचनम् कुरु = discriminate; ततः = thereafter; रूढतमः = conviction; भवेत् = is firmly developed.

In case of the first obstacle of **multipointedness of the mind, practice contemplation with alertness**; and in case of the second obstacle of doubt, discriminate with the help of the logic that is falling in line with the scriptures. (73)

The ultimate purpose achieved by above exercise is ----

ध्यानान्मानाद्युक्तितोऽपि रूढे भेदे वियत्सतोः ।
न कदाचिद्वियत्सत्यं सद्वस्तु च्छिद्रवन्न च ॥७४॥

Dhyānāt mānāt yuktito'pi rūḍhe bhede viyat satoḥ
Na kadācit viyat satyaṁ sadvastu cchidra vanna ca (74)

ध्यानात् = by contemplation; मानात् = by the study of scriptures; युक्तितः = by logic in accordance with scriptures; अपि = even; रुढे भेदे = having developed the conviction in the discrimination; वियत सतोः = of the space and *Sat*; न कदाचित वियत् सत्यम् = the space can never be real; सद् वस्तु च्छिद्रवत् न च = and the Existence can never be mistaken as non-existent.

When the discrimination between **space** and **Existence** is firm by the process of contemplation and **study of the scriptures** and having logically understood, one will never mistake the **space to be real** and the ***Sat*** to be empty non-existence! In other words, one will be fully convinced of the illusory nature of the space and will come to realise the ***Sat*** as **Pure Existence** and substratum of space. (74)

The result of the discrimination is----

ज्ञस्य भाति सदा व्योम निस्तत्त्वोल्लेखपूर्ववत् ।
सद्वस्त्वपि विभात्यस्य निच्छिद्रत्वपुरस्सरम् ॥७५॥

Jñasya bhāti sadā vyoma nistattvo llekha pūrvavat
Sadvastvapi vibhā tyasya nicchidratva puraḥ saram (75)

ज्ञस्य = for the man of discrimination; व्योम = space; निस्तत्त्वोल्लेख पूर्ववत् = is understood as an illusion; सदा भाति = will be thereafter known; अस्य = for him; सद् वस्तु अपि = the Existence also; निच्छिद्रत्व पुर: सरम् = will not be known as 'nothing'; विभाति = be revealed.

Such a man of discrimination thereafter will always know the **space as an illusion** and the ***Brahman* as real.** (75)

A constant contemplation on the above Truth will lead----

वासनायां प्रवृद्धायां वियत्सत्यत्ववादिनम् ।
सन्मात्राबोधयुक्तं च दृष्ट्वा विस्मयते बुधः ॥७६॥

Vāsanāyāṁ pravṛddhāyāṁ viyat satyatva vādinam
Sanmātrā bodha yuktaṁ ca dṛṣṭvā vismayate budhaḥ (76)

वासनायां प्रवृद्धायाम् = when the understanding that the space is an illusion and that the *Brahman* is the reality grows stronger; बुध: = a man of wisdom; वियत सत्यत्व वादिनाम् =

of the one who think that the space is the reality; सन्मात्र अबोधयुक्तम् च = and the one who is totally devoid of the knowledge of the reality; दृष्ट्वा = having seen; विस्मयते = is surprised.

When the understanding that the **space is an illusion** and the ***Brahman* is the reality**, the wise man is surprised to see the ignorant ones, who still believe that the space is the reality and has no knowledge of the **Pure Existence.** (76)

Thus having completed the process of discrimination of the space and the *Sat*, the teacher now advises the student to proceed in regard to other elements like air etc.----

एवमाकाशमिथ्यात्वे सत्सत्यत्वे च वासिते ।
न्यायेनानेन वाय्वादेः सद्वस्तु प्रविविच्यताम् ॥७७॥

Evamā kāśa mithyātve sat sat yatve ca vāsite
Nyāye nānena vāyvādeḥ sadvastu pravi vicyatām (77)

एवम् = in this manner; आकाश मिथ्यात्वे = having understood the illusory nature of the space; सत् सत्यत्वे च वसिते = and having known the reality of *Brahman* (behind the space); न्यायेन अनेन = by the same process of discrimination; वाय्वादेः = from the element air etc.; सद्वस्तु = the pure Existence; प्रविविच्यताम् = may be discriminated upon.

In this manner having understood the space to be an illusion and the *Brahman* to be the reality behind the space, one should enquire and discriminate the *Sat*, from the other elements like air etc. (77)

The sequence of the appearance of the illusion of air on the *Sat* is indicated ----

सद्वस्तुन्येकदेशस्था माया तत्त्रैकदेशगम् ।
वियत्तत्राप्येकदेशगतो वायुः प्रकल्पितः ॥७८॥

Sadvastu nyeka deśasthā māyā tatraika deśagam
Viyat tatrāpyeka deśa gato vāyuḥ prakalpitaḥ (78)

सद् वस्तुनि = in the *Brahman*, एक देश स्था = in a part localised; माया = *māyā*, तत्र = in it; एक देशगम् = in a part; वियत् = space; तत्र अपि = there also; एक देश गतः = in a part; वायुः = air; प्रकल्पिता = is imagined.

The *māyā* is imagined in a part of the *Brahman*. In the *māyā* is localised the space. In a part of the space air is imagined. (78)

For easier discrimination of the air from the *Brahman* now the attributes of air are shown ----

शोषस्पर्शौ गतिर्वेगः वायुधर्मा इमे मताः ।
त्रयः स्वभावाः सन्मायाव्योम्नां ये तेऽपि वायुगाः ॥७९॥

Śoṣa sparśau gatir vegaḥ vāyu dharmā ime matāḥ
Trayaḥ svabhāvāḥ sanmāyā vyomnāṁ ye te'pi vāyugāḥ (79)

शोष स्पर्शौ = dehydration and touch; गतिः = movement; वेगः = speed; वायु धर्मा = are the attributes of air; इमे = these; मताः = known; त्रयः स्वभावाः = the three aspects; सत् माया व्योम्नाम् = of the *Sat*, *māyā* and the space; ये = those; ते = these; अपि = also; वायुगाः = are seen in the air.

The capacity to dehydrate, touch, movement and speed are the qualities of the air. In addition to these the qualities of the three things called the *Sat*, the *māyā* and the space are also seen in the air. (79)

How the three aspects of *Sat, māyā* and space are seen in the air ----

वायुरस्तीति सद्भावः सतो वायौ पृथक्कृते ।
निस्तत्त्वरूपता मायास्वभावो व्योमगो ध्वनिः ॥८०॥

Vāyu rastīti sadbhāvaḥ sato vāyau pṛthak kṛte
Nistatva rūpatā māyā svabhāvo vyomago dhvaniḥ (80)

वायुः अस्ति इति = the air is, thus; सत् भावः = the presence of *Sat*, सतो वायौ पृथक कृते = when the *Sat* is separated from the air; निस्तत्त्वरूपता = (the air) is non-existent; माया स्वभावः = this *māyā's* attribute (associated in air); व्योमगः = of the space; ध्वनिः = sound.

When we say that '**the air is**', it is because of the association of ***Sat*** with air. When the ***Sat*** is separated from the air, the air will be non-existent (yet it is) is the attribute of ***māyā*** found in air. The quality of **space** viz the sound, is seen in the air. (80)

In an earlier statement (*śloka* No. 67) it was said that the space is not associated with air etc. Now we are told that the quality of the space is seen in the air. How come?----

सतोऽनुवृत्तिः सर्वत्र व्योम्नो नेति पुरेरितम् ।
व्योमानुवृत्तिरधुना कथं न व्याहतं वचः ॥८१॥

Sato'nuvṛttiḥ sarvatra vyomno neti pure ritam
Vyomānu vṛtti radhunā kathaṁ na vyāhataṁ vacaḥ (81)

सतः अनुवृत्तिः सर्वत्र = the presence of Sat in all the elements; but; व्योम्नः न = not that of the space; इति पुरा ईरितम् = thus was said earlier (*śloka* No. 67); अधुना = now in this verse; व्योमानुवृत्तिः वचः = presence of

space association with air is said; कथं न व्याहतम् = is it not contradiction?

In earlier *śloka* (No.67) it was said that the *Sat* is associated with all the elements but not the space. Now it is said that the space is said to be associated with the air. Is it not a contradiction? (81)

No there is no contradiction of the earlier statement-----

छिद्रानुवृत्तिर्नेतीति पूर्वोक्तिरधुना त्वियम् ।
शब्दानुवृत्तिरेवोक्ता वचसो व्याहतिः कुतः ॥८२॥

Chidrā nuvṛttir netīti pūrvokti radhunā tviyam
Śabdānu vṛtti revoktā vacaso vyāhatiḥ kutaḥ (82)

छिद्रानुवृत्तिः न इति = the emptiness of the space is not associated thus; इति = so; पूर्वोक्तिः = was said earlier; अधुना तु = but now; इयम् = this; शब्द अनुवृत्तिः = the quality of sound and its association; एव = alone; उक्ता = is said; वचसः = in the statement; व्याहति = contradiction; कुतः = where is.

There was a mention of absence of association of the emptiness of the space with other elements earlier (in *śloka* 67). Now in the above *śloka* what is said is the association of the quality of sound of the space with the air etc. Therefore, where is the contradiction of our words? i.e. there is no such contradiction. (82)

A doubt is raised that, if the air is non-existent, i.e. being other than Existence, why can't it be of the opposite nature of *māyā* i.e. non-*māyā* (meaning *Sat*), the *māyā* being unmanifest and the air being manifest?

This is explained----

ननु सद्वस्तुपार्थक्यादसत्त्वं चेत्तदा कथम् ।
अव्यक्तमायावैषम्यादमायामयताऽपि नो ॥८३॥

Nanu sadvastu pārthakyāt asattvaṁ cettadā katham
Avyakta māyā vaiṣamyāt amāyā maya tā'pi no (83)

ननु = a doubt is raised; सद् वस्तु पार्थक्यात् = being other than Existence; असत्त्वम् चेत् = non-existent is the nature of air; तदा = in the same way; अव्यक्त माया वैषम्यात् = being other than *māyā*, अमायामयता = non-illusory is the air; अपि = if we say; कथम् नो = why it will not be.?

A doubt is raised. As the air, being other than **Existence,** it is said to be non-existent. Similarly if we call the air to be non-illusory being other than the *māyā*, i.e. the later being unmanifest and the air being manifest? (83)

This doubt is explained----

निस्तत्त्वरूपतैवात्र मायात्वस्य प्रयोजिका ।
सा शक्तिकार्ययोस्तुल्या व्यक्ताव्यक्तत्वभेदिनोः ॥८४॥

Nistattva rūpatai vātra māyātvasya prayojikā
Sā śakti kāryayo stulyā vyaktā vyaktatva bhedinoḥ (84)

निस्तत्त्वरूपता = being illusory; एव = alone; मायात्वस्य = of the *māyā*, अत्र = here; प्रयोजिका = is referred to be the essence; सा = that; व्यक्ता अव्यक्तत्व भेदिनोः = the differences of manifest and unmanifest; शक्ति कार्ययोः = the *māyā* and its effects; तुल्या = are same.

The essence of *māyā* is being **'illusory'** and not being **'unmanifest'**. The illusory aspect of the *māyā* is common in the *māyā* and its effect i.e. air, in this case. The unmanifest and

manifest nature of the *māyā* and the air is basically same i.e. illusory. (Thus the air is not 'real', being 'manifest'). (84)

If the nature of both, the *māyā* and the air, is illusory, why are they unmanifest and manifest i.e. different?----

सदसत्वविवेकस्य प्रस्तुतत्वात्स चिन्त्यताम् ।
असतोऽवान्तर भेद आस्तां तच्चिन्तयात्र किम् ॥८५॥

Sadasatva vivekasya prastu tatvāt sā cintya tām
Asato'vāntara bheda āstāṁ tat cinta yātra kim (85)

सदसत्व विवेकस्य = what we are discriminating is between the existence and non-existence; प्रस्तुत्वात् = therefore; स = that; चिन्त्यताम् = reflect; असत: = of the non-existent; अवान्तर: = different; भेद: आस्ताम् = alternatives may be; तत् चिन्तया = thinking of that; अत्र = here; किम् = what is achieved.

In the present context we are discriminating between the **Existence and non-existence**, and not the different alternatives of the illusion. Let there be different opinions about the illusion. What is the use of that discrimination about the differences in the illusion? (One may see a snake or a stick or a crack in the earth or a dried garland in place of the rope. The essential point is to know the rope and not to waste arguments in discriminating whether there is an illusion of snake or a stick etc. The different illusions are illusions after all. It does not matter what they are.) (85)

To conclude the discussion on the above subject----

सद्वस्तु ब्रह्म शिष्टोंशो वायुर्मिथ्या यथा वियत् ।
वासयित्वा चिरं वायोर्मिथ्यात्वं मरुतं त्यजेत् ॥८६॥

Sadvastu brahma śiṣṭoṁśo vāyur mithyā yathā viyat
Vāsayitvā ciraṁ vāyor mithyātvaṁ marutaṁ tyajet (86)

सद् वस्तु ब्रह्म = the existence in the air is *Brahman*, शिष्टः अंश वायुः = the remaining *vāyu*, मिथ्या = is an illusion; यथा = like that; वियत् = space; वायोः मिथ्यात्वम् = the illusoriness of the air; चिरम् वासयित्वा = having contemplated upon for long; मरुतम् त्यजेत् = reject the air to be an illusion.

The **existence part of the air is *Brahman*** and the air part, is the illusion of air, as we have seen in case of space earlier. Thus, having firmly decided the air to be an illusion, one should reject the air. (i.e. know the *Brahman*). (86)

Now the discrimination of the fire, the third element from that of the *Brahman* is discussed----

चिन्तयेद्वह्निमप्येवं मरुतो न्यूनवर्तिनम् ।
ब्रह्माण्डावरणेष्वेषा न्यूनाधिकविचारणा ॥८७॥

Cintayet vahni mapyevaṁ maruto nyūna vartinam
Brahmāṇḍā varaṇe ṣveṣā nyūnā dhika vicāraṇā (87)

चिन्तयेत = enquire and discriminate; एवम् = in the same way; वह्निम् अपि = the fire also; मरुतः = in comparison to air; न्यूनवर्तिनम = being less pervasive; ब्रहमाण्ड आवरणेषु = about the covering of the *Brahmāṇḍa*, एषा = this; न्यूनाधिक = relative expanse; विचारणा = consideration.

In the same way like that of the **air** one may discriminate the **fire** which is less pervasive than the air. There is consideration about the relative expanse of the elements that are covering the *Brahmāṇḍa*. (87)

What is the relative expanse of the fire in comparison to **air**?----

वायोर्दशांशतो न्यूनो वह्निर्वायौ प्रकल्पितः ।
पुराणोक्तं तारतम्यं दशांशैर्भूतपञ्चके ॥८८॥

Vāyor daśāṁ śato nyūno vahnir vāyau prakalpitaḥ
Purāṇoktaṁ tāratamyaṁ daśāṁ śair bhūta pañcake (88)

वायोः दशांशतः = one tenth of the air; न्यूनः वह्निः = less is fire; वायौ = in the air; प्रकल्पितः = is imagined; भूत पञ्चके = in the five elements; दशांशैः = one tenth; तारतम्यम् = relativity; पुराणोक्तम् = is described in the *Purāṇā*-s.

The **fire** is imagined in the **one tenth of the air**. This relative composition of the five elements is described in the *Purāṇā-s.* (i.e. one tenth of space is air, one tenth of the air is fire, one tenth of the fire is water and one tenth of the water is earth). (88)

The nature of fire is----

वह्निरुष्णः प्रकाशात्मा पूर्वानुगतिरत्र च ।
अस्ति वह्निः स निस्तत्वः शब्दवान् स्पर्शवानपि ॥८९॥

Vahni ruṣṇaḥ prakāśātmā pūrvānu gati ratra ca
Asti vahniḥ sa nistatvaḥ śabdavān sparśa vānapi (89)

वह्निः उष्णः प्रकाशात्मा = the fire is of the nature of heat and light; अत्र = here; च = also; पूर्व अनुगति = the essence of the earlier ones (i.e. of the existence, *māyā*, space and air); वह्निः अस्ति = fire is; स निस्तत्व = it is an illusion; शब्दवान् = with sound; स्पर्शवान् = with touch; अपि = also.

The **nature of the fire** is heat and light. Here also the qualities of the Existence, *māyā*, space and air are also seen. The fire exists, in this the existence is seen. Without the existence the fire is an illusion, therefore, the quality of *māyā* is seen. It has

sound, the quality of space, and also is hot to touch, the quality of air is seen. (89)

These are the inherited qualities of fire mainly. Now the essential nature of the fire is shown----

सन्मायाव्योमवाय्वंशैर्युक्तस्याग्नेर्निजो गुणः ।
रूपं तत्र सतः सर्वमन्यद्बुद्ध्या विविच्यताम् ॥९०॥

Sanmāyā vyoma vāyvaṁśair yukta syāgner nijo guṇaḥ
Rūpaṁ tatra sataḥ sarvam anyad buddhyā vivicyatām (90)

सन् माया व्योम वाय्वंशैः युक्तस्य = of the fire associated with the qualities of *Sat, māyā*, space, and air; अग्नेः निजः गुणः रूपम् = its own quality is colour and form; तत्र = in this case; सतः अन्यत् सर्वम् = all other than the *Sat Brahman*, बुद्धया = by proper enquiry; विविच्यताम् = be discriminated.

The fire is associated with the qualities inherited from the ***Sat Brahman***, *māyā*, space and air. The fire has, 'colour and form' as its own quality. In this case also, like in earlier cases, one should discriminate the ***Sat Brahman*** from the fire. (90)

The purpose of this discrimination is----

सतो विवेचिते वह्नौ मिथ्यात्वे सति वासिते ।
आपो दशांशतो न्यूनाः कल्पिता इति चिन्तयेत् ॥९१॥

Sato vivecite vahnau mithyātve sati vāsite
Āpo daśāṁśato nyūnāḥ kalpitā iti cintayet (91)

सतः वह्नौ विवेचिते = having discriminated the *Sat* from the fire; मिथ्यात्वे वासिते सति = thus having convinced of the illusion of the fire in the Sat दशांशतः न्यूनाः = one tenth

less; आप: = water; कल्पिता = be imagined; इति चिन्तयेत् = thus think.

The discrimination of the ***Sat*** from the fire and having been convinced of the illusory nature of the fire imagined in the ***Sat Brahman***, one may imagine the water in the one tenth of the fire. (91)

The water is now described on the same lines as that of fire----

सन्त्यापोऽमूः शून्यतत्त्वाः सशब्दस्पर्शसंयुताः ।
रूपवत्योऽन्य धर्मानुवृत्त्या स्वीयो रसो गुणः ॥९२॥

Santyāpo'mūḥ śūnyatattvāḥ saśabda sparśa saṁyutāḥ
Rūpavatyo'nya dharmā nuvṛttyā svīyo raso guṇaḥ (92)

आप: सन्ति अमूः = this water is; शून्यतत्त्वाः = without Existence it is an illusion; सशब्द स्पर्श = with sound and touch; संयुताः = associated with; रूपवत्य: = with form; अन्य धर्म अनुवृत्त्या = thus associated with the qualities of other earlier ones; स्वीय: गुण: = its own quality; रस: = taste.

This **water** is also an illusion associated with the inherited qualities of the ***Sat*** (Existence), *māyā* (illusion), space (sound), air (touch), colour and form (fire) and its own quality is taste. (92)

Now the discrimination of earth and the ***Sat*** is being done----

सतो विवेचितास्वप्सु तन्मिथ्यात्वे च वासिते ।
भूमिर्दशांशतो न्यूना कल्पिताप्स्विति चिन्तयेत् ॥९३॥

Sato vivecitāsvapsu tanmithyātve ca vāsite
Bhūmir daśāṁśato nyūnā kalpitā psviti cintayet (93)

सत: अप्सु विवेचितासु = having discriminated the *Sat* from

the water; च = and; तन्मिथ्यात्वे वासिते = having determined the illusion of water; दशांशत: = one tenth; अप्सु = in the water; कल्पिता = projected; इति = thus; न्यूना: = less; भूमि: = earth; चिन्तयेत् = thus imagine.

Having arrived at the conclusion that the **water** is **an illusion** and discriminated the ***Sat*** from the water, one should imagine the earth is projected to be one tenth of the waters. (93)

To ascertain the illusion of the earth the qualities of the earth are now being determined----

अस्ति भूस्तत्त्वशून्याऽस्यां शब्दस्पर्शौ सरूपकौ ।
रसश्च परतो गन्धो नैज: सत्ता विविच्यताम् ॥९४॥

Asti bhūstattva-śūnyā'syāṁ śabda-sparśau sarūpakau
Rasaśca parato gandho naijaḥ sattā vivicyatām (94)

भू: अस्ति = the earth is; तत्त्व शून्या = being an illusion; अस्याम् = of the earth; शब्द स्पर्शौ = sound touch; सरूपकौ = with form; रस: च = and the taste; परत: = are inherited qualities; नैज: गन्ध: = its own quality is smell; सत्ता = Pure Existence; विविच्यताम् = be discriminated out.

The **earth** exists, is the **existence** associated with it. Without the existence it is an illusion (*māyā*). The other qualities inherited are sound, touch, form, taste from the space, air, fire and the water, respectively. The quality of the earth, of its own, is smell. The ***Sat*** may be discriminated from the earth. (94)

Now the illusion of the *Brahmāṇḍa* is being discussed----

पृथक्कृतायां सत्तायां भूमिर्मिथ्याऽवशिष्यते ।
भूमेर्दशांशतो न्यूनं ब्रह्माण्डं भूमिमध्यगम् ॥९५॥

Pṛthakkṛtāyāṁ sattāyāṁ bhūmir mithyā 'vaśiṣyate
Bhūmer daśāṁśato nyūnaṁ brahmāṇḍaṁ bhūmi madhyagam (95)

सत्तायां पृथक् कृतायाम् = having discriminated the Existence; भूमि: = the earth; मिथ्या = illusion; अविशिष्यते = is concluded; भूमे: दशांशत: = one tenth of the earth; न्यूनम् = less; ब्रह्माण्डम् = the *Brahmāṇḍa*; भूमि मध्यगम् = in the core of earth.

Having discriminated the Existence from the earth, the later is concluded to be an illusion. One tenth of the earth is the core of the earth called the *Brahmāṇḍa*. (95)

The contents of the *Brahmāṇḍa* are given----

ब्रह्माण्डमध्ये तिष्ठन्ति भुवनानि चतुर्दश ।
भुवनेषु वसन्त्येषु प्राणिदेहा यथायथम् ॥९६॥

Brahmāṇḍa madhye tiṣṭhanti bhuvanāni caturdaśa
Bhuvaneṣu vasantyeṣu prāṇidehā yathā yatham (96)

ब्रह्माण्ड मध्ये = in the *Brahmāṇḍa*; चतुर्दश = fourteen; भुवनानि = *lokā-s*; तिष्ठन्ति = are; एषु भुवनेषु = in these *lokā-s*; प्राणि देहा: = the bodies of the beings; यथा यथम् = are appropriately; वसन्ति = exist.

In the *Brahmāṇḍa* there are fourteen areas (*lokā-s*) with the appropriate bodies of the beings. (These *lokās* are: *Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satyam* in the upper regions, and the *Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala,* and *Pātāla* in the lower half region). (96)

The discrimination of the *Brahmāṇḍa* along with its contents from the Pure Existence will lead to----

ब्रह्माण्डलोकदेहेषु सद्वस्तुनि पृथक्कृते ।
असन्तोऽण्डादयो भान्तु तद्भानेऽपीह का क्षतिः ॥९७॥

Brahmāṇḍa loka deheṣu sadvastuni pṛthak kṛte
Asanto'ṇḍādayo bhāntu tadbhāne' pīha kā kṣatiḥ (97)

ब्रह्माण्ड लोक देहेषु = the *Brahmāṇḍa* along with its *lokā-s* and the bodies of the beings; सद् वस्तुनि = from the *Sat Brahman*, पृथक् कृते = having discriminated; अण्डादयः = the *Brahmāṇḍa* etc; असन्त = will be known as non existent; भान्तु = may it be so; तद्भाने = having known them; अपि = even; इह का क्षतिः = what is the loss.

Having discriminated the **Pure** ***Sat*** from the *Brahmāṇḍa* along with its contents of the *lokā-s* and the beings with their bodies, if they are known to be an illusion, what is the loss for us? (i.e. there is no loss or gain due to this discrimination). (97)

The final conclusion of the total analysis conducted so far is to be firm in this discrimination----

भूतभौतिकमायानामसत्त्वेऽत्यन्तवासिते ।
सद्वस्त्वद्वैतमित्येषा धीर्विपर्येति न क्वचित् ॥९८॥

Bhūta bhautika māyānām asattve 'tyanta vāsite
Sad vastva dvaita mityeṣā dhīr viparyeti na kvacit (98)

भूत = the five elements; भौतिक = their effects; मायानाम् = *māyā*, अत्यन्त = absolutely; असत्वे वासिते = having distinctly known to be an illusion; सद् वस्तु = the *Sat Brahman*, अद्वैतम् इति = is non-dual; एषा धीः = this understanding; विपर्येति = destroyed; न क्वचित् = never.

Once the understanding that the *māyā*, the five elements along with their effects are an illusion and the *Sat Brahman* is the **Reality**, is gained, this knowledge is never clouded and destroyed. (98)

How does a man of this knowledge function in the world, because for him everything is an illusion?-----

सदद्वैतात् पृथग्भूते द्वैते भूम्यादिरूपिणि ।
तत्तदर्थक्रिया लोके यथा दृष्टा तथैव सा ॥९९॥

Sadadvaitāt pṛthagbhūte dvaite bhūmyā dirūpiṇi
Tattadartha kriyā loke yathā dṛṣṭā tathaiva sā (99)

सत् अद्वैतात् पृथक कृते = having separated the '*Sat* non-dual *Brahman*, भूमि आदि रूपिणि द्वैते = the duality in the form of the earth etc; तत् तदर्थ = for the sake of these; क्रिया लोके = the transactions in the world; यथा = as; दृष्टा = were seen; सा = those; तथा एव = will remain the same.

Although the world of earth etc. being discarded from the non-dual **Pure Existence**, (as an illusion) the transactions in the world would continue to be the same as were seen earlier, i.e. this knowledge will not disturb the life of the man of knowledge. (99)

Why the knower of the non-dual *Brahman* does not refute the philosophy of dualism?----

साङ्ख्यकाणादबौद्धाद्यैर्जगद्भेदो यथा यथा ।
उत्प्रेक्ष्यतेऽनेकयुक्त्या भवत्वेष तथा तथा ॥१००॥

Sāṅkhya kāṇāda bauddhā dyair jagad bhedo yathā yathā
Utprekṣyate 'nekayuktyā bhavatveṣa tathā tathā (100)

साङ्ख्य काणाद बौद्ध आद्यै: = by the *sāṅkhyāna-s, kāṇāda, bouddhā-s* etc; जगद् भेद: = the duality in the world; अनेक

युक्त्या = by many logical ways; यथा यथा = as and when; उत्प्रेक्ष्यते = is imagined; भवतु = let it be so; एष = this; तथा तथा = as they please.

The *Sāṅkhyána*, the *Kāṇāda*, the *Bouddhā-s* and the many propounders of duality have established the duality in the world by many seemingly logical arguments. Let it be so. Let them imagine the duality as they please (i.e. there is no point in wasting our energy to refute the differences in the duality all of which are illusions). (100)

Because----

अवज्ञातं सदद्वैतं निश्शंकैरन्यवादिभिः ।
एवं का क्षतिरस्माकं तद्द्वैतमवजानताम् ॥१०१॥

Avajñātaṁ sadadvaitaṁ niśśaṁkair anya vādibhiḥ
Evaṁ kā kṣati rasmākaṁ taddvaitam avajānatām (101)

अन्यवादिभिः = by the dualists; निःशङ्कैः = confidently; सत् अद्वैतम् = the Sat non-dual; अवज्ञातम् = is disregarded; तद् द्वैतम् अवजानताम् = the believers of the duality; एवम् = therefore; का = what; क्षतिः = loss; अस्माकम् = to us.

The dualists have so confidently rejected the non-duality of the *Brahman* (although proved according to the logic supported in the scriptures), what are we going to lose if we do not regard their standpoint of duality? (i.e. there is no loss for the knowers of the non-dual *Brahman*). (101)

The disregard to the duality is in fact a boon for the joy of freedom while living----

द्वैतावज्ञा सुस्थिता चेदद्वैते धीः स्थिरा भवेत् ।
स्थैर्ये तस्याः पुमानेष जीवन्मुक्त इतीर्यते ॥१०२॥

Dvaitā vajñā susthitā ced advaite dhīḥ sthirā bhavet
Sthairye tasyāḥ pumāneṣa jīvanmukta itīryate (102)

द्वैत अवज्ञा = the disregard for the duality; सुस्थिता = firm; चेत् = if; अद्वैते = in the non-dual; धीः = the intellect; स्थिरा = firm; भवेत् = abides; स्थैर्ये तस्याम् = by the firmness of this understanding; एषः = this; पुमान = person; जीवन्मुक्तः = liberated while living; इति ईर्यते = is thus called.

The disregard to the duality with conviction is indeed good, because it will help the person to get established in the **non-dual** ***Brahman***. The person with firm abidance in the **non-dual** ***Brahman*** is called as **Jīvan Muktaḥ** i.e. liberated while living! (102)

This state of a liberated person while living is described by Lord Kṛṣṇa in *Gītā*...

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥१०३॥

Eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati
Sthitvā' syām antakāle'pi brahma nivārṇa mṛcchati (103)

एषा = this; ब्राह्मी स्थितिः = the state of the knowledge of non-dual *Brahman*, पार्थ = O' Arjuna; एनाम् प्राप्य = having gained this; न = not; विमुह्यति = is not deluded; स्थित्वा = having established; अस्याम् = in this; अन्तकाले अपि = even at the time of the knowledge of *Brahman*, ब्रह्म निर्वाण = the supreme state of freedom; ऋच्छति = one attains.

O' Arjuna, once this supreme state of absolute freedom is attained through the knowledge of the real nature of the **non-dual**

Brahman, one is never deluded **again** in the illusion of the world. (103)

The real meaning of 'the last moment' is discussed----

सदद्वैतेऽनृते द्वैते यदन्योन्यैक्यवीक्षणम् ।
तस्यान्तकालस्तद्भेदबुद्धिरेव न चेतरः ॥१०४॥

Sadadvaite'nṛte dvaite yadanyo nyaikya vīkṣaṇam
Tasyānta kālas tadbheda buddhi reva na cetaraḥ (104)

सत् द्वैते अनृते द्वैते = having realised the non-dual *Brahman* and that the duality is an illusion; यद् = that; अन्योन्य ऐक्यं वीक्षणम् = seeing oneness without a second; तस्य अन्तकाल: = the last moment of this ignorance; तद् भेद बुद्धि: एव = that understanding alone; न च इतर: = and not any other meaning.

The meaning of the word **'the last moment'** means that moment when the **realisation of the world** to be an **illusion** and the ***Brahman*** to be **real**, and the wrong perception of the oneness of the two is fully discriminatingly understood; and not the usual meaning of the death of the body. (104)

Now taking the usual meaning of the word 'the last moment' to be the death of the body, what is the conclusion----

यद्वान्तकाल: प्राणस्य वियोगोऽस्तु प्रसिद्धित: ।
तस्मिन् कालेऽपि न भ्रान्तेर्गताया: पुनरागम: ॥१०५॥

Yadvānta kālaḥ prāṇasya viyogo'stu prasiddhitaḥ
Tasmin kāle'pi na bhrānter gatāyāḥ punarā gamaḥ (105)

यदि = or; अन्तकाल: = the last moment; प्राणस्य वियोग: = departure of life from the body; अस्तु = may be

taken; प्रसिद्धित: = as popularly known; तस्मिन काले अपि = at that time also; न = not; भ्रान्ते: गताया = once the delusion is gone; पुन: आगम: = return.

Even if we take the popular meaning of the word **'the last moment'** meaning the departure of the life force from the body, even at that time if the delusion is gone, it is for good. (105)

The meaning is further explained----

नीरोग उपविष्टो वा रुग्णो वा विलुठन् भुवि ।
मूर्छितो वा त्यजत्वेष प्राणान् भ्रान्तिर्न सर्वथा ॥१०६॥

Nīroga upaviṣto vā rugṇo vā viluṭhan bhuvi
Mūrchito vā tyajatveṣa prāṇān bhrāntirna sarvathā (106)

निरोग: = being healthy; उपविष्टो वा = or in a sitting posture; रुग्णो वा = or being diseased; विलुठन् भुवि = or rolling on the earth (due to pain); मूर्च्छितो वा = or under coma; त्यजतु एष = may he leave this; प्राणान् = the life force; भ्रान्ति: = delusion; न = not; सर्वथा = at all.

May he (the man of knowledge) leave the life from the body in a healthy or sitting posture, or in a diseaseful condition or while rolling on the floor because of the pain, or while being in coma, he will not attain delusion thereafter at all. (106)

How his knowledge will not be forgotten is explained----

दिने दिने स्वप्नसुप्त्योरधीते विस्मृतेऽप्ययम् ।
परेद्युर्नानधीत: स्यात्तद्वद्विद्या न नश्यति ॥१०७॥

Dine dine svapna suptyo radhīte vismṛte' pyayam
Pare dyur nāna dhītaḥ syāt tadvad vidyā na naśyati (107)

दिने दिने अधीते = whatever is studied daily; स्वप्न सुप्त्योः = during the dream and the deep sleep; विस्मृते अपि = although forgotten; अयम् = this; परे द्युः = the next day; न अनधीतः स्यात् = is not forgotten; तद् वत् = in the same way; विद्या = the knowledge; न नश्यति = is not lost.

Whatever is studied every day and forgotten during the dream and the deep-sleep states is not forgotten or lost on the next day. (Similarly, **the knowledge** about the **illusion of the world** and the **non-dual *Brahman*** is not lost after death). (107)

Another reason why the knowledge is not lost----

प्रमाणोत्पादिता विद्या प्रमाणं प्रबलं विना ।
न नश्यति न वेदान्तात्प्रबलं मानमीक्ष्यते ॥१०८॥

Pramāṇo tpāditā vidyā pramāṇaṁ prabalaṁ vinā
Na naśyati na vedāntāt prabalaṁ māna mīkṣyate (108)

प्रमाणः उत्पादिता विद्या = the knowledge born of a proper means of knowledge; प्रबलम् प्रमाणम् विना = without stronger means of knowledge; न नश्यति = is not destroyed; वेदान्तात् = more than *vedānta*; मानम् = means of knowledge; न ईक्ष्यते = is not seen.

The knowledge born out of the *vedānta* way of investigation, cannot be destroyed without any stronger and valid means of knowledge. And there is no stronger means of knowledge than the *vedānta*. (Therefore, the ***Brahma Jñāna*** cannot be lost if it is born of the *Vedānta Prakriyā*). (108)

Now the chapter is concluded----

तस्माद्वेदान्तसंसिद्धिं सदद्वैतं न बाध्यते ।
अन्तकालेऽप्यतो भूतविवेकान्निर्वृत्तिः स्थिताः ॥१०९॥

Tasmād vedānta saṁsiddhiṁ sada dvaitaṁ na bādhyate
Antakāle'pyato bhūta vivekān nirvṛtiḥ sthitāḥ (109)

तस्मात् = therefore; वेदान्त संसिद्धम् = the one proved by the authority of *vedānta*; सत् अद्वैतम् = the non-dual *Brahman*; न = not; बाध्यते = is denied; अत: = therefore; अन्तकाले अपि = even at the last moment; भूत विवेकात् = by the discrimination of the five elements; निर्वृत्ति: = self abidance; स्थिता = is firmly attained.

Therefore, the **Knowledge** born out of the authority of the ***vedānta*** is not denied, and the **non-dual *Brahman*** is never '**nothing**'. Hence, **the knowledge** attained even at the last moment leads to **firm abidance in the Self.** (109)

OM TAT SAT

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Chapter III

PAÑCA KOŚA VIVEKAḤ
or
THE DIFFERENTIATION OF THE FIVE SHEATHS

After the analysis of the Principle (*tattva*) was done in chapter I, the second chapter dealt with the analysis of the five great elements which constitute the world of manifestation. The author now proceeds to expound the significance and nature of the five sheaths or ***pañca kośā-s*** in which is "hidden" the ***Brahman.***

This subject is dealt with in the *Taittiriya upaniṣad,*

where, the student approaches the teacher (his father) and asks him to tell him what *Brahman* is. The teacher says that *Brahman* is the subject of investigation, (*Jijñāsā*). He initiates the disciple on this path of enquiry by the statement: The *Annamaya kośa* is *Brahman*. Contemplate on that. The student does accordingly and comes to the conclusion that the *annamaya kośa* cannot be *Brahman*. The teacher next asks him to contemplate on the *Prāṇamaya kośa* as being *Brahman*. In this way by slow and steady enquiry, step by step, the student comes to discover that the *Brahman* cannot be any of the five *kośā-s*. It is other than the five sheaths.

This is the theme of this chapter.

गुहाहितं ब्रह्म यत्तत्पञ्चकोश विवेकतः ।
बोद्धुं शक्यं ततः कोशपञ्चकं प्रविविच्यते ॥१॥

Guhāhitaṁ Brahma yat tat pañcakośa vivekataḥ
Boddhuṁ śakyaṁ tataḥ kośa pañcakaṁ pravi vicyate (1)

गुहाहितम् = hidden in the *guhā* refered in *Taittirīya upaniṣad*; यत् = that which; ब्रह्म = the *Brahman*; तत् = that; पञ्च कोश विवेकतः = through the discrimination of the five sheaths; बोद्धुम् = knowing; शक्यम् = is possible; ततः = therefore; कोश पञ्चकम् = the five sheaths; प्रविविच्यते = are separately descibed and discriminated from the *Ātman*.

That *Brahman*, which is hidden in the five sheaths (as referred in *T.U.*) can be realised as one's own nature, by the discrimination of five sheaths. Therefore, these five sheaths are described and seperated from *Brahman*. (1)

Guhāhitam Brahma yat tat: This *Brahman* which is the core of the five *kośā-s*.

The *Taittiriya upaniṣad* says: "He who knows that this *satyam, jñānam, anantam,* ***Brahma*** resides in the **cave of one's personality....".**

Pañca kośa vivekataḥ boddhum śakyam: This (***Brahman***) can be known by the process of discrimination (***viveka***) of the five sheaths.

Tataḥ pañca kośa pañcakam pravivicyate: Therefore, the discussion and analysis is now being taken up regarding the validity of each *kośa* and what its status is vis-a-vis *Brahman.*

The word *guhā* is normally used as referring to the intellect (in the cave of the intellect). But *Vidyāraṇya svāmy* says that *guhā* does not refer to the *vijñānamaya kośa* alone, but all the five *kośa-s* put together. That which is the substratum of the five *kośā-s* and that which is hidden under the covering of the five *kośās*---the *guhā,* is the *Brahman.* Therefore, to understand what *Brahman* is, it is necessary to carry out a systematic process of discrimination into the nature of the five *kośā-s.* Only that knowledge which is gained by such enquiry and discrimination will have the strength and stability to stand the test of time and stress.

The five *kośās* are -

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।
ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥२॥

Dehād abhyan taraḥ prāṇaḥ prāṇād abhyan taraṁ manaḥ
Tataḥ kartā tato bhoktā guhā seyaṁ paramparā (2)

देहात् = with reference to gross body; अभ्यन्तरः = subtler; प्राणः = the vital air sheath; प्राणात् = with reference to praṇaḥ; मनः = the mind; अभ्यन्तरम् = is subtler or inner;

ततः = subtler or inner than the mind; कर्ता = the intellectual sheath; ततः = subtler than the intellectual sheath; भोक्ता = the bliss sheath; सा इयम् = this is that; गुहा परम्परा = the outer and inner cave sequence.

Subtler than the gross body is the vital air sheath. Subtler than the vital air sheath is mental sheath. Subtler than this mental sheath is intellectual sheath. Subtler than intellectual sheath is bliss sheath. This is the cave sequence in that order. (2)

Dehāt abhyantaraḥ prāṇaḥ: The external most *kośa* is the gross body supported by the *Prāṇamaya kośa*, which is inner to gross body, *Praṇāt abhyataram manaḥ*: Subtler than the *Prāṇamaya kośā* is the *Manomaya kośa-s Tataḥ kartā*: Subtler than the *Manomaya kośa* is the *Vijñānamaya kośa* where there is *kartṛtva abhimāna. Tataḥ bhoktā*: The last and the most subtle is the *Ānandamaya kośa* where *bhoktṛtva abhimāna* operates.

Sā iyam guhā paramparā: In this way the five *kośā-s* in this specific sequence and relationship of *parā* and *aparā*--- higher-lower, more subtle - less subtle, is the 'cave' or *guhā* (that 'covers' the *ātmān*).

The five *kośā-s* are usually represented as layers, one inside the other (*antar*) and the *Ātman* lodged at the innermost point of the core.

But the real meaning of *antar* is support, that which supports the latter; *Annamaya kośa* is supported by the *prāṇamaya kośa*; the *prāṇamaya kośa* by the *manomaya kośa* (when the mind is calm, the respiration is steady; when the mind is agitated, the respiration goes faster.) The *manomaya kośa* is supported by the *vijñāna-maya kośa*, because the convictions determined by the intellect will alone express through the *manomaya kośa. The vijñanamaya kośa* is supported by the *Ānandamaya kośa*, because the purpose

of all decisions and convictions is for sake of gaining happiness. *Bhoktṛtva abhimāna* is in the *Ānandamaya kośa*.

This successive nature of the *Kośa-s* according to their degree of subtlety is termed *paramparā* (*param + apara*), *param* being the higher, and *aparam* the lower *sā iyam paramparā*. The five *kośa-s* are thus in this sequence and relationship.

These five *kośa-s* in this sequence and successive degree of subtlety, and put together is called *guhā* (the cave).

Now the teacher proceeds to define each *kośa* and to show how it cannot be the *Ātmān*.

पितृ भुक्तान्न जाद्वीर्याज्जातोऽन्नेनैव वर्धते ।
देह:सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावत: ॥३॥

Pitṛ bhuktā nnajād vīryā jjāto' nnenaiva vardhate
Dehaḥ so'nnamayo nātmā prāk cordhvaṁ tada bhāvataḥ (3)

देह: = the gross body; पितृभुक्तात् अन्नजात् = from the food eaten by the father and mother; वीर्यात् = from the seed; जात: = is born; अन्नेन = by the food; एव = alone; वर्धते = grows; स: = that; अन्नमय: = is the food sheath; आत्मा = the *Ātmā*; न (भवति) = cannot be; प्राक् ऊर्ध्वं च = before and after its birth and death; तद् = of the gross body; अभावत: = being absent.

The gross body is born of the seeds of the parents which (seeds) are in turn the result of the food consumed by them. It grows on food. This gross body cannot be *Ātmā* because of its prior and later absence. (3)

How is the gross body formed? The parents eat food. The essence of the food is converted into seed in each parent. The father seed initiates the process of body

construction which is carried out by the material received from the mother. Thus,

Pitṛ bhuktā annajāt viryāt jātaḥ dehaḥ annena eva vardhate: Out of the food eaten by the parents and the seeds that are produced thereafter, is born, the body. It (the body) grows only on the food.

This body which was created at a particular point time, is born out of food, is maintained in the food, and goes back to the food.

Saḥ ayam annamayaḥ: (Therefore) It is called *Annamaya kośa.* Thus, we do not have any ownership of this body; it is the product of someone else.

Na ātmā: It is not the *Ātmā.* Why?

Prāk ūrdhvam tat abhāvataḥ: Before, and after, there was a time when this body did not exist; and there will be time when this body will not exist. That which has come in between, how can that be the *Ātmā* ?

The point that the gross body cannot be *Ātman* is further explained:

पूर्वजन्मन्यसन्नेतज्जन्म संपादयेत्कथम् ।
भाविजन्मन्यसत्कर्म न भुञ्जीतेह सञ्चितम् ॥४॥

Pūrva janma nyasann etaj janma saṁpādayet katham
Bhāvi janman yasan karma na bhuñjī teha sañcitam (4)

पूर्व = earlier; जन्मनि = in the birth; असत् = is non-existent; एतत् = this; जन्म = birth; कथम् = how can; सम्पादयेत् = lead; भावि = in the future; जन्मनि = birth; असत् = is not going to exist; इह = in this life;

सञ्चितम् = the accumulated; कर्म = actions; न = not; भुञ्जीत = will experience.

This body was non-existent in the last life. How can it conduct this life? And this body will not exist in the next life. Therefore, the accumulated *Karma* of this life will not be experienced by it in the next life. (Therefore, the gross body cannot be *Ātmā*). (4)

Pūrva janmani asat etat janma katham sampādayet: This body was not existing in the previous birth. How then can this body in this (the present) birth, take the *karma phala* from the previous life?

Bhāvi janmani asat na bhunjīteha sañcitam: (In the same way), this body will not be there in the next birth. So it cannot enjoy (or suffer) the *sañcita karma* accumulated by this body in this birth.

This is a powerful line of thought to prove that the *Annamaya kośa* is not the *Ātmā.*

The *sañcita karma* which we have brought with us into the present birth, was not produced in this body which we are occupying in this birth, but in another body in the previous birth. This body is only the place where the carried-over *sañcita karma* is to be exhausted. In the meanwhile more *āgāmi karma* is gathered, to exhaust which, another body will be needed. And so the cycle goes on.

Thus in these two *śloka-s*, two points are established: (a) that the gross body cannot be the *Ātmā*, because of the nature of its biography; and (b) the body is not for the sake of the body per se; but for the owner of the body who has to be someone different from the body.

On these two counts, the *Annamaya kośa* cannot be the *Ātmā*.

How and why *Prāṇamaya kośa* cannot be *Ātmā*?:

पूर्णो देहे बलं यच्छन्नक्षाणां यः प्रवर्तकः ।
वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥५॥

Pūrṇo dehe balaṁ yacchan akṣāṇāṁ yaḥ pravartakaḥ
Vāyuḥ prāṇamayo nāsou ātmā caitanya varjanāt (5)

यः वायुः = that vital air; देहे = in the gross body; पूर्णः = fully pervaded; बलम् = strength and energy; यच्छन् = offering; अक्षाणाम् = of the faculties like eyes etc; प्रर्वतकः = is the propeller; असौ = this is; प्राणमयः = is the vital air sheath; चैतन्य = consciousness; वर्जनात् = being devoid of; आत्मा = the *Ātmā*; न (भवति) = cannot be.

That air which is occupying the whole body giving energy to the senses and different faculties, and is thus the propeller of their activities is called vital air sheath. This also cannot be *Ātmā* being devoid of consciousness. (5)

Dehe vāyuḥ pūrṇaḥ: The whole body is pervaded by the *prāṇa vāyu* or vital air. (There are more than 600 *prāṇā-s* controlling the complete functioning of the body and constituting the *Prāṇamaya kośa*).

Yah aksāṇām balam yacchan pravartakaḥ: The *prāṇa vāyu* gives energy and strength to all the sense organs. It pervades and prompts all activities, good and bad.

Prāṇamayaḥ na asou ātmā: This is the *prāṇamaya kośa*. However this *prāṇamaya kośa* is not the *Ātmā*. Why?

Caitanya varjanāt: Because it is devoid of knowledge, or consciousness.

The *jñānendriya-s* are knowledge oriented, but the

karma-endriyas are inert. All the *bhog* is through the *jñān-endriyas.*

The *prāṇamaya kośa* is inert and under the control of the *manomaya kośa.* Therefore, it cannot be the *Ātmā,* because it does not contain any trace of consciousness.

What about *manomaya kośa* ? -

अहन्तां ममतां देहे गेहादौ च करोति यः ।
कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥६॥

Ahantāṁ mamatāṁ dehe gehādau ca karoti yaḥ
Kāmādya vasthayā bhrānto nāsā vātmā manomayaḥ (6)

यः = that which; देहे = in the body; गेहादौ = in the house etc; च = and; अहन्ताम् = "I-ness"; ममताम् = "my-ness"; करोति = does; असौ = that; मनोमयः = is the mental sheath; कामादि = desire etc; अवस्थया = by these modifications; भ्रान्तः = deluded; आत्मा = the *Ātmā*; न (भवति) = cannot be.

That which identifies with the body, house etc as I' and mine' is mental sheath. It is under delusion and with modifications like desire etc., cannot be *Ātmā.* (6)

Yaḥ dehe gehe ādou ca ahantām mamatām karoti: That which identifies itself with the body, house etc as 'I' and 'mine' *Manomayaḥ kāma ādi avasthayā bhrāntaḥ*: is the *Manomaya kośa.* Through the modifications called *kāma, krodha, moha, mada, mātsarya* etc, the mind is totally under the influence of delusion.

Na sa ātmā: This cannot be the *Ātmā* because *Ātmā* does not have *ahantā, mamatā* nor *kāma, krodha* etc.

Now what is the position of *Vijñānamaya kośa* ?

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा ।
चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥७॥

Līnā suptau vapurbodhe vyāpnuyād ānakhā gragā
Cicchāyo peta dhīr-nātmā vijñāna maya śabda bhāk (7)

चिच्छाया = the *cidābhāsa*; उपेत = alongwith; धी: = intellect; सुप्तौ = in the deep sleep; लीना = unmanifest; बोधे = in the waking state; आनख अग्रगा = from the head upto to the tip of the nail; वपु: = the gross body; व्याप्नुयात् = occupies; विज्ञानमय = the intellectual sheath; शब्दभाक् = is called; आत्मा = the *Ātmā*; न (भवति) = cannot be.

The intellect, occupying the total body from the top to the toe, during waking state, and getting unmanifest during deep-sleep state, associated with reflection of Consciousness is the meaning of Intellectual Sheath. This is also not *Ātmā*. (7)

Līnā suptau vapuḥ bodhe vyāpnuyāt ānakh-āgragā: That which is totally absorbed in the deep-sleep state and that which occupies the total gross body from head upto the (toe) nail when the waking state comes up.

Cicchāyā upeta dhīḥ vijnānamaya śabda bhāk na Ātmā: The intellect along with the reflection of consciousness, is called the *Vijñānamaya kośa*.

That is (also) not the *Ātmā* because it is also changeable, i.e. appears and disappears.

The *Manomaya kośa* and *Vijñānamaya kośa* belong to the *antaḥkaraṇa*, and therefore, there is likelihood of being confused between the two. The difference between them is being explained:

कर्तृत्वकरणत्वाभ्यां विक्रियेतान्तरिन्द्रियम् ।
विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ॥८॥

Kartṛtva-karaṇatvā-bhyāṁ vikriye-tāntarin driyam
Vijñāna-manasī antar-bahiś-caite parasparam (8)

अन्तः इन्द्रियम् = the inner instrument of knowledge; कर्तृत्व करणत्वाभ्याम् = being "doership" and "instrumental"; विक्रियेत् = are subject to modifications; एते = these two; विज्ञान मनसी = the intellectual and mental sheaths; परस्परम् = between themselves; अन्तःबहिः च = inner and outer.

The inner instrument, is further divided into intellect and mind, as per their functional diversity; the former is associated with doership while the latter being instrument of knowledge and are subtle and grosser in that sequence. (8)

Although the *manomaya kośa* and the *vijñānamaya kośa* seem to be the same there is a distinct difference in the field of their functioning. In the *vijñānamaya kośa*, there is *kartṛtva abhimāna* (the sense of doership), while in the *manomaya kośa* there is *karaṇatva abhimāna*, or the instrument of knowledge. (For example the carpenter can be compared to the intellect and his tools to the mind).

Kartṛtva karaṇatvābhyām vikriyet antarindriyam: The modification of the *antaḥkaraṇa* (the inner organ or mind stuff) which deals with the instrumental part is called *manomaya kośa*; that which is associated with doership because of the association with the reflected Consciousness in the mind stuff is the *vijñānamaya kośa*. When there is no reflection of Consciousness in the mind stuff, it only becomes the instrument of functioning. Joy and sorrow (*śukha* and *duḥkha*) are experienced through the mind, but the *one* who functions through mind is *in* the intellect; The stronger the personality, the stronger the ego, the stronger is the identification with the *vijñānamaya kośa*, and stronger are the reactions of

the individual. ***Vijñāna manasī antar bahiś caite parasparam***: The area of operation of the ***vijñānamaya kośa*** **and** ***manomaya kośa*** are internal and external respectively and former is inner while the latter is exterior to it.

The *ānandamaya kośa* is taken for discussion: -

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥९॥

Kāci-dantar-mukhā vṛttir-ānanda-prati-bimba-bhāk
Puṇya-bhoge bhoga-śāntau nidrā-rūpeṇa līyate (9)

काचिद् वृत्तिः = some rare thought; ; पुण्य भोगे = at the time of experiencing the fruit of good act; अन्तर्मुखा = becomes introvert; आनन्द = bliss; प्रतिबिम्ब भाक् = associated with the reflection of; भोग शान्तौ = after that experience is over; निद्रा रूपेण = in the form of deep sleep; लीयते = becomes unmanifest. (this is called bliss sheath).

Some thought while experiencing the result of a good deed, having become introvert gets the reflection of the blissful Self, and after this experience is over, becomes unmanifest in deep sleep, is called bliss sheath. (9).

Often the *Ānandamaya kośa* is mistaken to be *Para-brahman*. It is not so. What is *Ānandamaya kośa* and what is its manifestation are stated in this *śloka*.

Although the mind has the ability to reflect the Consciousness fully, this reflection is not complete and perfect because of agitation due to desire and the *mala* (dirt) of ignorance. When the object of desire is obtained, at that very moment, the mind attains "agitation-less-ness" --- perfect stability without any movement.

Kācit vṛttiḥ antarmukhā ānanda pratibimba bhāk: The

vṛtti or thought is no more extroverted because of agitations. It turns inward, and is able to be in association with the light and bliss of reflected Consciousness to the fullest extent. Such a fully blissful reflection of Consciousness in the mind stuff is called *Ānandamaya kośa.*

Punya bhoge: This *Ānandamaya kośa* is able to manifest because of the result of good deeds in the past (*puṇya karma*). When this result fructifies, the individual is in a state of fulfilment.

Bhoga śāntau nidrā rūpeṇa līyate: When the desire fulfilment is over, the *ānandamaya kośa* goes back to its source and is unmanifest in the form of deep sleep. In this way, the *Ānandamaya kośa* is expressed as *puṇya-bhog* or blissful disposition or as total absorption in deep sleep state (when all except the *Prāṇamaya kośa* are absorbed).

Can this *Ānandamaya kośa* be *Ātmā*?

कादाचित्कत्वतोनात्मा स्यादानन्दमयोऽप्ययम् ।
बिम्बभूतो य आनन्द आत्माऽसौ सर्वदा स्थितेः ॥१०॥

Kādācit-katvato na-ātmā syād ānanda mayo'-pyayam
Bimba-bhūto ya ānanda ātmā'sau sarvadā sthiteḥ (10)

अयम् = this; आनन्दमयः = bliss sheath; अपि = also; कादाचित् कत्वतः = being momentary; आत्मा = the *Ātmā*; न = not; स्यात् = be; यः = that which; आनन्दः = bliss; बिम्ब भूतः = is independent of reflection; असौ = this; सर्वदा स्थितेः = being ever present; आत्मा = is the *Ātmā.*

This bliss sheath also being momentary, cannot be *Ātmā.* The bliss of the pure Self being ever present is the *Ātmā.* (10)

Ayam ānanda mayaḥ api: Although the *ānandamaya kośa* is of the nature of ānanda or bliss, there is a difference between this *ānanda* and the *ānanda* of the *Ātman.*

Kādā cit katvataḥ: This *ānanda* of the *ānandamaya kośa* is not reflected all the time. It comes and goes for fleeting moments (*kśaṇe*), because it is *ānanda* only at the level of the thought (*vṛtti ānanda*). Therefore, *ātmā na syat*: it cannot be *Ātmā*.

Bimbabhūtaḥ yaḥ ānandaḥ asau sarvadā sthiteḥ ātmā: The *ānanda* of the *ānandamaya kośa is pratibimba*, is only a reflection of the *ānanda* of its origin (bimba), the Pure Self. It is dependant on many conditionings. On the other hand, the bliss of the *Ātmā* is ever present, under all circumstances. The natural state of everyone is essentially that of bliss. But the individual falls from this state when he gets caught in the grip of (a) knowing an object (*jānāmi*), then desiring it (*icchāmi*) and then doing something to fulfill that desire (*karomi*).

It is for the individual to decide whether the *kartṛtva abhimāna (vijñānamaya kośa*) should join the three external *kośa-s*, (relatively easier) or whether it should form an alliance with its source, the *ānandamaya kośa*. In the latter choice, there is only one way, namely to surrender the ego at the feet of the Lord. When this happens, the *jñāna mudrā* happens. *Jñāna mudrā* symbolizes that by which the surrender to the Absolute Bliss is made.

A possible doubt is raised:

ननु देहमुपक्रम्य निद्रानन्दान्त वस्तुषु ।
मा भूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥११॥

Nanu deham upakramya nidrā nandānta vastuṣu
Mā bhūdā-tmatvam-anyastu na kaścid-anubhūyate (11)

ननु = now a doubt is raised; देहम् उपक्रम्य = starting from gross body; निद्रा आनन्द अन्त वस्तुषु = upto the bliss of deep sleep ie upto bliss sheath; आत्मत्वम् = being *Ātmā*;

मा = may not; भूत् = be; अन्य: = the other; तु = indeed; कश्चित् = some thing else; न = not; अनुभूयते = is not experienced.

Now there is a doubt. Let the five sheaths starting from the gross body to bliss sheath be not *Ātmā*, however, there is nothing else that can be experienced. (Therefore, there is 'nothing' called *Ātmā*)! (11).

Nanu deham upakramya nidrā nandānta vastuṣu "I have a question, Sir". You said that none of the five sheaths beginning from the *annamaya kośa* upto the *ānandamaya kośa* can be the *Ātmā*. This can be appreciated. Then *antaḥ tu kaścit na anubhūyate*: Other than these five *kośa-s*, what other experience is left? There seems to be nothing remaining to be known.

This doubt itself in turned around by the teacher to provide the answer:

बाढं निद्रादय: सर्वेऽनुभूयन्ते न चेतर: ।
तथाऽप्येतेऽनुभूयन्ते येन तं को निवारयेत् ॥१२॥

Bāḍhaṁ nidrādayaḥ sarve 'nubhūyante na cetaraḥ
Tathā'-pyete'nubhūyante yena taṁ ko nivārayet (12)

बाढम् = you are correct; निद्रादय: = from the gross body upto the bliss sheath; अनुभूयन्ते = are experienced; च = and; न = not; तथापि = however; सर्वे = all; एते = these five sheaths; येन = that by which; अनुभूयन्ते = are experienced; तम् = to that conscious witness; क: = who; निवारयेत् = will deny?

(To reply this doubt). You said it! Yes all these five sheaths are experienced and none other than these is experienced. However, that by whom these sheaths are experienced, to him who can reject? (12).

Bādham nidrādayaḥ sarve anubhūyante: What you say is true! namely, that all the five sheaths the gross body etc. fall within the purview of the objects of experience.

Itaraḥ na ca: And then you also said that there is nothing else to be experienced.

Tathā yena ete api anubhūyante tam ko nivārayet: Your doubt itself provides the answer. When you say that the five *kośa-s* fall within the field of experience, whose experience are you talking about? That means there is an experiencer who is other than these five *kośa-s*, who cannot fall within the experience. Therefore, how can we deny that by which the five *kośa-s* are experienced?

Now, why cannot the *Ātmā* be experienced?

स्वयमेवानुभूतित्वाद्विद्यते नानुभाव्यता ।
ज्ञातृज्ञानान्तराभावादज्ञेयो न त्वसत्तया ॥१३॥

Svaya-mevā-nubhūti-tvād-vidyate nānu-bhāvyatā
Jñātṛ-jñānān-tarā bhāvād-ajñeyo na tva-sattayā (13)

स्वयम् एव = the *Ātmā* being itself; अनुभूतित्वात् = of the nature of experience; अनुभाव्यता = the object of experience; न = not; विद्यते = is; ज्ञातृ ज्ञानान्तर अभावात् = there being no other knower and knowledge; अज्ञेय: = cannot be known objectively; न तु = not indeed; असत् तया = because of non-existence.

The Self being of the nature of experience, there is no possibility of its becoming an object of experience. There being absence of difference between the knower and known, it is unknowable, not because it is absent, and therefore, it is unknown! (13)

Svayam eva anubhūtitvat: The *Ātmā* cannot become

the object of experience like the *pañca kośā-s* are, because the *Ātmā* itself is of the nature of experience (*anubhūti*).

Jñātṛ jñāna antar abhāvāt anubhāvytā na vidyate: It cannot become an object of experience. To know this *Ātmā* which is of the nature of experience, there is no other (second) *Ātmā* required because this *Ātmā* cannot be known (as an object of knowledge). *Ajñeyaḥ tu na asattayā*: However, it should not be hastily concluded from the above, that because the *Ātmā* cannot be known as an object of knowledge, it does not exist, lack of experience is not lack of existence.

To summarize the sequence of the argument presented in this *śloka* as to why the *Ātmā tatva* cannot be known:

a) *Ātmā tattva* is itself of the nature of experience.
b) Therefore, it cannot be an object of experience.
c) Because it cannot be known as an object of experience, it is called *ajñeya*.
d) There is no second *Ātmā* required to know the first (and only) *Ātmā*.
e) But that does not mean that the *Ātmā* is non-existent.

From the above, it follows that the *Ātma tatva* cannot be objectified, because the subject can never become the object. All attempts to know the Truth through the instrument of the intellect only indicates that the *vijñānamaya kośa* is functioning too strongly, and are bound to fail.

How the *Ātma tattva* cannot be known as an object of experience, is illustrated by some examples.

माधुर्यादि स्वभावानामन्यत्र स्वगुणार्पिणाम् ।
स्वस्मिंस्तदर्पणापेक्षा नो न चास्त्यन्यदर्पकम् ॥१४॥

Mādhuryādi-svabhāvānām-anyatra sva-guṇār piṇām
Svasmin-stad-arpaṇā-pekṣā no na cā-stya nyadar-pakam (14)

अन्यत्र = to other objects; स्वगुण अर्पिणाम् = those who lend their qualities; माधुर्य आदि स्वभावानाम् = to those who have the qualities in them such as sweetness etc; स्वस्मिन् = in themselves; तद् अर्पण अपेक्षा = the expectation of getting or borrowing these qualities; न उ = is never required; अन्यत् = the other lending sweetness etc to the sugar; अर्पकम् = any lender; न = not; अस्ति = is.

The sweet objects such as sugar etc, lending their essential sweetness to other objects (such as sweet-meats), do not depend for sweetness on other objects, and there is no other object other than sugar that has inherent sweetness. (14)

Mādhuryādi svabhāvānām anyatra svaguṇa arpiṇām : Sugar which is sweet by nature, can lend its sweetness to other objects which are not sweet by themselves.

Svasmin tad arpaṇam apekśā na: However sugar does not expect to be sweet on account of some object whether or not there is any object (like rice or milk) to be sweetened, sugar will continue to be sweet because that is its nature.

In the same way, the *ātmā tatva* which is of the nature of *anubhava* or experience, does not depend on any other object for experience.

If there is no object for experience, what will happen to the *Ātmā*?

Anyad arpakam na asti: The sugar does not depend on other objects for receiving the sweetness. Its sweetness is beyond cause and effect. So also the *ātma tattva* is beyond the realm of cause and effect, and therefore, beyond the realm of intellectual understanding.

This is further explained

अर्पकान्तरराहित्येपि अस्त्येषां तत्स्वभावता ।
मा भूत्तथाऽनुभाव्यत्वं बोधात्मा तु न हीयते ॥१५॥

Arpakāntara-rāhityepi astyeṣāṁ tat svabhāvatā
Mā bhūttathā-'nubhāvyatvaṁ bodhātmā tu na hīyate (15)

अर्पकान्तर = another lender of sweetness etc; राहित्ये = being not present; अपि = although; एषाम् = of the sugar etc; तत् = that sweetness; स्वभावता = by nature; अस्ति = is; तथा = is the same way; अनुभाव्यत्वम् = the *Ātman* being the object of knowledge; मा = may not; भूत् = be; बोधात्मा = the essential nature of being knowledge; तु = indeed; न = not; हीयते = is destroyed.

Although there is no other object for lending sweetness of sugar etc., they have this sweetness inherently. Similarly, the *Ātmā* may not become an object of experience, it will not lose its essential nature called knowledge or experience. (15)

Arpakāntara rāhitye api eṣāṁ tat svabhāvatā asti: Even if, there is no other object to be sweetened, the nature of the sugar to be sweet continues.

Tathā anubhāvyatvam mā bhūt: In the same way the *Ātmā* does not fall in the purview of an experience. Therefore, when all the five *kośa-s* are rejected and when there is nothing to experience, the *Ātmā* will continue to be. Let there be no possibility of experience for the *Ātmā*, nothing will happen to it. For, *bodhātmā tu na hīyate*: this *bodhātmā*, which is of the nature of Consciousness, Pure Knowledge, is never denied. It is self-existing, *svayambhū*.

To support this point, the *Upaniṣads* are cited in the next three *ślokā-s*.

स्वयं ज्योतिर्भवत्येष पुरोऽस्माद्भासतेऽखिलात् ।
तमेव भान्तमन्वेति तद्भासा भास्यते जगत् ॥१६॥

Svayaṁ jyotir-bhavateṣa puro'smād bhāsate 'khilāt
Tameva bhāntam-anveti tad-bhāsā bhāsyate jagat (16)

एषः = this *Ātmā*; स्वयं ज्योतिः = self effulgent; भवति = is; अस्मात् अखिलात् पुरः = before all these five *kośah* ; भासते = is self illumined; तम् एव = his done; भान्तम् = light; अनु = later; एति = all the world comes into being; तद् भासा = by this light; जगत् = the world; भास्यते = is illumined.

This *Ātmā* is self illumined. Even before the creation of these five sheaths (world) it is self effulgent. After his light, comes the world into existence. By his light of Consciousness, the world is illumined. (16)

Eṣa svayam jyoti bhavati: The *upaniṣad-s* (*B.U.* 4.3.9, *Nrpt.U.* 2, *M.U.* 2.2.11, *K.U.* 5.15, *S.U.* 6.14) declare that this *ātma tatva* is of the nature of self-effulgence. It does not require any other object to illumine it;

Asmāt akhilāt puraḥ bhāsate: Before the manifestation all the five *kośa-s*, the Self is Self illumined;

Tameva bhāntam anveti tat bhāsā jagat bhasyate: The world of names and forms is illumined by the *Ātma tattva* alone (*tam eva*) and by the light of this Consciousness (the *ātma tattva*), that which is inert and which is of the nature of constant change i.e. the world, is illumined.

Some more quotations from *Upaniṣad-s* are given -

येनेदं जानते सर्वं तत्केनान्येन जानताम् ।
विज्ञातारं केन विद्याच्छक्तं वेद्ये तु साधनम् ॥१७॥

Yenedaṁ jānate sarvaṁ tatkenānyena jānatām
Vijñātāraṁ kena vidyāt-śaktaṁ vedye tu sādhanam (17)

येन = that by which; इदम् = this world; सर्वम् = all; जानते = knows; तम् = to that; अन्येन = by other; केन = how and by whom; जानताम् = will one know?; विज्ञातारम् = to the knower; केन = by which knowner; विद्यात् = will be known; साधनम् = the means of knowledge; तु = indeed; वेद्ये = in the field of objects; शक्तम् = are capable.

That witnessing Self by whom the whole world is known, to that witness what other thing can know? By what the Knower is known? The means of knowledge are functional in the field of objective perception. (17).

Yena idam sarvam jānate tat anyena kena jānatām: By this Consciousness, (*Ātmā*, witness, *caitanya* etc) all that falls within the purview of objects, is known. What other thing can know this *sākśi* or witness which is knowing everything? (*B.U.* 4.5.15).

Vijñātāram kena vidyāt: How can one know the Knower? Because Knower alone is the Knower.' (*K.U.* 6.13)

Sādhanam tu vedye śaktam: The mind can function only in the objective experience. When functioning through the instrument of knowledge, one can only know the object of knowledge, and not the Knower of the object. Thus the impossibility of the subject ever becoming the object is established. Furthermore, the ***Ātmā*** is of the nature of **self-existence, self-experience, self-illumination.** It is, therefore, incorrect to say that because, unlike the *pañca kośā-s*, the *Ātmā* cannot be the object of knowledge, it is non-existent. The *Ātmā* is not only ever present, but it is because of the *Ātmā* that everything is known and is existent.

स वेत्ति वेद्यं तत्सर्वं नान्यस्तस्यास्ति वेदिता ।
विदिता विदिताभ्यां तत्पृथग्बोध स्वरूपकम् ॥१८॥

Sa vetti vedyaṁ tat sarvaṁ nānyas tasy-āsti veditā
Viditā-viditābhyāṁ tat pṛthag-bodha-svarūpakam (18)

सः = that *Ātmā*; तत् सर्वम् = all that; वेद्यम् = which is known; वेत्ति = knows; तस्य = of his; वेदिता = knower; अन्यः = other; न = not; अस्ति = is; तत् = that; बोध स्वरूपकम् = of the nature of pure knowledge; विदित अविदिताभ्याम् = from the known and the unknown; पृथक् = is different.

He, the Self knows all that is objective. There is none who can know the Self. The Self being of the nature of pure knowledge, is other than the categories of known or not known. (18)

Saḥ tatsarvam vedyam vetti tasya anya veditā na asti: The *Ātma tattva* knows all that can be known i.e. the knower, known and the knowledge and to know **The Knower,** there is no other knower, otherwise we will end up in the fallacy of regress infinitum.

Tat bodha svarūpakam: The reason is that the ***Ātma tattva*** is of the nature of **pure knowledge,** not of that knowledge which is the opponent of ignorance. "It is other than the known and the unknown" (*Ke.U.* I.3). Known is always the effect and the unknown is always a cause. So the Truth is other than cause and effect. The known is manifest, and the unknown is unmanifest. Therefore, the Truth is beyond the manifest and the unmanifest. To reflect on this is itself a contemplative exercise.

Inspite of this clear statement, the student can still insist: "Unless I experience *Ātmā*, I cannot believe that it exists!" To such a student the teacher gives a reply in a somewhat sarcastic vein.

बोधेऽप्यनुभवो यस्य न कथश्चन जायते ।
तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाकृतिम् ॥१९॥

Bodhe'pya-nubhavo yasya na kathañcana jāyate
Tam̐ katham̐ bodhaye-cchāstram̐ loṣṭam̐ nara-samā-kṛtim (19)

बोधे अपि = although experienced; यस्य = he to whom; अनुभव: = experience; कथंचन = in any way; न = not; जायते = is gained; नर समाकृतिम् = to the one like the shape of human; तम् = to that; लोष्टम् = mud; शास्त्रम् = the scriptures; कथम् = how; बोधयेत् = can instruct?

He who although conscious of his being yet is unable to experience his being conscious, to such a dull witted (mud doll) one how can the scriptures instruct? (19).

Yasya bodhe api anubhavaḥ kathañcana jāyate: He who knows very clearly that he is conscious if he still doubts his own existence, he must be dull witted, indeed. To such a mud doll of human form, how can the scriptures help?

There is no doubt that one IS; there is no doubt that one is ALIVE; there is no doubt that one LOVES oneself the most. That is *Ātmā*

Nevertheless, the doubting student does not give up his doubt. "I have understood everything that you say, but I still cannot comprehend this *Ātmā*"

The teacher tries to clarify through another beautiful example.

जिव्हा मेऽस्ति न वेत्युक्तिर्लज्जायै केवलं यथा ।
न बुध्यते मया बोधो बोद्धव्य इति तादृशी ॥२०॥

Jivhā me'sti na vetyuktiḥ-lajjāyai kevalam̐ yathā
Na budhyate mayā bodho boddhavya iti tādṛśī (20)

मे जिह्वा = my tongue; अस्ति = is; न वा = or not; इति = thus; उक्तिः = statement; यथा = as; केवलम् = only for; लज्जायै = causes shame; मया = by me; बोधः = the knowledge; न = not; बुद्ध्यते = is known; बोधव्यः = want to know; इति = such statements; तादृशी = is of similar kind (shameful).

A statement like "do I have a tongue or not" is in reality a matter of shame. Similarly, I do not experience my being consciousness; therefore, I must experience consciousness, such statements are of the same category. (20).

Yathā jihvā me asti vā na iti ukti kevalam lajjāyai: If someone asks, "Please tell me if I have a tongue or not!", such a statement is something to be ashamed of, because, if the tongue is, there cannot be this doubt; and if the tongue is not, the question can never be asked.

Tādṛśī mayā bodhaḥ na budhyāte. Boddhavyaḥ iti: Similarly the statement that "I do not know that I am conscious" is foolish (meaningless). For, unless one is Conscious, one will not have even this doubt. Therefore, the statement that I must realise that I exist, that I am Conscious, and I must do *sādhanā* to realise this nature of myself, that I am this *Ātma tattva* is equally shameful.

Then what is the purpose of this knowledge?

यस्मिन्यस्मिन्नस्ति लोके बोधस्तत्तदुपेक्षणे ।
यद्बोधमात्रं तदब्रह्मेतिएवं धीर्ब्रह्मनिश्चयः ॥२१॥

Yasmin-yasminn-asti loke bodhas-tat-tad-upekṣaṇe
Yad-bodha-mātraṁ tad-brahmeti-evaṁ dhīr-brahma-niścayaḥ (21)

लोके = in the world; यस्मिन् यस्मिन् = whatever; बोधः = objective knowledge; अस्ति = is; तत् तत् = that object;

उपेक्षणे = having dropped; यद् = that which; बोध मात्रं = the pure knowledge; तद् = that; ब्रह्म = is *Brahman*; इति = thus; एवम् = in this manner; धीः = understanding; ब्रह्मनिश्चयः = is experience of *Brahman*.

From the objective knowledge, when the object of knowledge is rejected, whatever, Pure Knowledge is left, that is *Brahman*. This is called the vision of *Brahman*. (21).

Loke yasmin yasmin bodhaḥ asti tat tat upekśaṇe: From every object of knowledge and every experience i.e. from that objective knowledge, reject the object of knowledge then that Pure Knowledge which is not the knowledge of something but Knowledge itself, that is what is called *Brahman*.

Iti evam dhīḥ brahma niścayaḥ: To get established in this knowledge is called *Brahmānubhūti*. Whatever be the object of knowledge or experience (in the three states of consciousness), the Consciousness is reflected. (*pratibodha viditam mattam*: in and through every modification of the mind, the Consciousness is reflected) (*Ke.U.* II.4). The object is to be rejected, but not the Knower of the object. The Consciousness which is illumining the presence of the object as well as its absence, continues to be. In this way the *Abhyāsa* is to be done by withdrawing attention from the objects and experience of the outer world, and focussing it, inwards on the Pure Consciousness, on the life that is permeating through each and every cell of the body. Thus, when the object of knowledge is dropped, what remains is the Pure Knowledge, which is without involvement in the objective manifestation of the knower and the known. This Pure Knowledge 'I am'. In this, there is neither tension, nor effort.

This understanding (*dhī*) is called *Brahman*. The attention will not be on the world of names and forms (*alankāra buddhi* is an example of ornament) but on that Consciousness because of which subject-object relationship is ever possible

(*suvarṇa buddhi*). This is the real *dhī*, this is *Brahman*, this is *Brahmāsmi dhī*, this is *Brahma anubhūti*.

पञ्चकोश परित्यागे साक्षिबोधावशेषतः ।
स्वस्वरूपं स एव स्याच्छून्यत्वं तस्य दुर्घटम् ॥२२॥

Pañca-kośa parityāge sākṣi-bodhā-vaśeṣataḥ
Sva-svarūpaṁ sa eva syāt-śhūnyatvaṁ tasya durghaṭam (22)

पञ्चकोश = the five sheaths; परित्यागे = having rejected (through discrimination); साक्षि बोध = the witnessing Consciousness; अवशेषतः = being left; स एव = that witnessing Consciousness alone; स्व स्वरूपम् = one's own essential nature; स्यात् = is; तस्य = of this witness; शून्यत्वम् = being nothingness; दुर्घटम् = is impossible.

Having rejected the five sheaths, the witnessing consciousness, that remains, is our own real nature. That is *Brahman*. It is impossible to deny its existence, as nothing. (22).

Pañcakośa parityāge: (Applying the same principle as explained above), when the five *kośa-s* are rejected, by proper discrimination, *sākśi bodha avaśeṣateḥ svasvarūpa sa eva syāt*: what remains is the *sākṣi* or witness which is of the nature of Pure Consciousness. That is what is called **our own essential nature.** *Tasya śūnyatvam durghaṭam*: Therefore, to say that after negating the five *kośá-s*, nothing is left, that nothingness is an impossibility. The argument that because *Sākṣi* cannot be known, it does not exist, is fallacious. *Śūnyatvam* is the ultimate confusion.

How this *Sākṣi* cannot be 'an absence', but it is of the nature of 'presence' is explained.....

अस्ति तावत्स्वयं नाम विवादाविषयत्वतः ।
स्वस्मिन्नपि विवादश्चेत् प्रतिवाद्यत्र को भवेत् ॥२३॥

Asti tāvat-svayaṁ nāma vivādā-viṣaya-tvataḥ
Svasminn-api vivādaś-cet prativādy-atra ko bhavet (23)

स्वयं नाम = the meaning of the word "I myself"; तावत् अस्ति = is popularly known; विवाद = doubt or discussion; अविषयत्वतः = cannot be a topic; स्वस्मिन् अपि = about one's own nature also; विवादः चेत् = if there is any doubt; अत्र = then in this discussion; प्रतिवादी = opponent; कः = who; भवेत् = will be.

The meaning of word *svayam* is clearly known to everyone, that it means oneself. There is no doubt or discussion on this topic. If one wants to doubt and argue about ones own presence, then with whom will he argue? (23).

Svayam nāma tāvat asti vivādaḥ aviṣayatvataḥ: The very meaning of this word svayam is 'I'. This is known to everyone without any doubt and there is no place for any argument or controversy about it; this 'I' cannot become the subject of logic or doubt.

Svasmin api vivādaḥ cet atra prativādi ko bhavet: If, however, one still has a doubt about one's own being, if one is there or not, in that case with whom can one argue? His very presence is in doubt!!

Therefore, this thought, that after the rejection of the *pañca kośā-s*, nothing is left, is an impossibility. The very process of doubting proves one's existence.

But such an impossible thought can occur once in a while, when?

स्वासत्त्वं तु न कस्मैचिद्रोचते विभ्रमं विना ।
अत एव श्रुतिर्बाधं ब्रूते चासत्त्ववादिनः ॥२४॥

Svāsattvaṁ tu na kasmai-cid-rocate vibhramaṁ vinā
Ata eva śrutir-bādhaṁ brūte cā-sattva-vādinaḥ (24)

विभ्रमम् विना = unless deluded; स्व = ones own; असत्वम् = non-presence; तु = indeed; कस्मैचित् = to none; न = not; रोचते = is acceptable; अतः एव = therefore; श्रुतिः च = the scriptures also; असत्त्व वादिनः = of those who propose the non-existence; बाधम् ब्रूते = declares negation.

Unless deluded, none will ever accept one's own absence. Therfore, the scriptures declare the absence of those who emphasise the non-existence. (24).

Vibhramam vinā sva asatvam kasmai cit na rocate: Only under the spell of delusion can one have peculiar thought fixation that one is not there. Otherwise, no one can experience one's own absence or non-existence.

Ata eva śrutiḥ ca asattva vādinaḥ bādham brūte: And therefore the *śruti-s* also condemn those who advocate *śūnyatva*-that there is nothing left after the five *kośā-s* are rejected.

How does the *Śruti* condemn the *śūnyavādins*?

असद्ब्रह्मेति चेद्वेद स्वयमेव भवेदसत् ।
अतोऽस्य मा भूद्वेद्यत्वं स्वसत्त्वं त्वभ्युपेयताम् ॥२५॥

Asad-brahmeti ced-veda svayam-eva bhaved-asat
Ato'sya mā bhūd-vedyatvaṁ. sva-sattvaṁ tvabhyu peyatām (25)

असत् ब्रह्म इति = *Brahman* is non existent; वेद = one knows; चेत् = if; स्वयम् एव = he himself; असत् = non-existent;

भवेत् = will be; अत: = therefore; अस्य = of the Self; वेद्यत्वं = objectively knowable; मा = may not; भूत् = be; स्वसत्त्वम् = one's own existence; तु = indeed; अभ्युपेयताम् = has to be accepted.

If someone says that the Brahman is non-existent, he attains self-denial. Therefore, the Self may not become an object of knowledge or experience, yet one must accept one's own existence. (25).

Brahma asat iti cet veda: If someone asserts that *Brahman* is non-existent, *svayam eva asat bhavet*: It will only lead to his own non-existence (*T.U.* II.6). This means that one cannot say that after the *pañca kośā-s* are rejected, nothing is left, for the inference will be that one is denying one's own existence, one's own presence.

Ataḥ asya vedyatva mā bhūt sva sattvam tu abhyu-peya-tām: Therefore, the *Ātmā* may not become an object of knowledge like the *pañca kośās*. But one must recognise one's own presence. The ever-present-existence, **that I am.** That is called *Brahman*, not the *pañca kośās*.

The next question that follows the acceptance that the *Ātmā* is, and that it is not the object of knowledge, is, what is the essential nature of this *Ātmā*, which one cannot objectify?

कीदृक्तर्हीति चेत्पृच्छेदीदृक्ता नास्ति तत्र हि ।
यदनीदृगतादृक्च तत्स्वरूपं विनिश्चिनु ॥२६॥

Kīdṛk-tarhīti-cet-pṛcched-īdṛktā nāsti tatra hi
Yad-anī-dṛg-atādṛk-ca tat-svarūpaṁ viniś-cinu (26)

तर्हि = in that case; कीदृक् इति = what is the nature of Self; चेत् = if; पृच्छेत् = is asked; ईदृक्ता = "like this-ness"; हि = indeed; तत्र = in the Self; न अस्ति = is not; यद् = that; अनीदृक् = unlike this-ness; अतादृक् = unlike

that; च = and; तत् = that; स्वरूपम् = one's essential nature; विनिश्चिनु = come to realise.

Now if one wants to know that 'like what' is the *Ātmā*; this "like-what-ness" is not applicable to *Ātmā*. That which is unlike this or that, is the nature of *Ātmā*. Come to discover it! (26).

Tarhi kīdṛk iti cet pṛcchet īdṛktā tatra na asti: Then, if you ask the question what is the nature of the *Ātmā*, it is not possible to describe that the *Ātmā* is like 'this' or 'this' (*īdṛk*).

Yad anīdṛk tādṛk ca tat svarūpam viniścinu: Nor is it possible to conjecture it is like 'that' or 'that' (*tādṛk*). In this way by negating 'this' as well as 'that' you establish your own essential nature.

What is the meaning of *īdṛk* and *tādṛk*?

अक्षाणां विषयस्त्वीदृक्परोक्षस्तादृगुच्यते ।
विषयी नाक्षविषयः स्वत्वान्नास्य परोक्षता ॥२७॥

Akṣāṇāṁ viṣaya-stvī-dṛk-parokṣas-tādṛg-ucyate
Viṣayī nākṣaviṣayaḥ svatvān-nāsya parokṣatā (27)

अक्षाणां विषय = the object of senses; तु = indeed; ईदृक् = the word *idṛk* i.e. 'like this' means; परोक्षः = the directly unknown thing; तादृक् = like that; उच्यते = is called; विषयी = the seer *Ātmā*; न = neither; अक्षविषय = an object of knowledge; स्वत्वात् = being one's own nature; न = nor; अस्य = of the *Ātmā*; परोक्षता = the indirectness.

The objects of senses is meant by the word "like this", which are directly perceived. '*Tadṛg*' refers to the things (such as *dharma*, heaven etc) known indirectly through scriptures. The knower of the objects is not an object of knowledge for senses.

Being "Itself", there is no indirectness in his being, ie known without means of knowledge. (27).

Akśāṇām viṣayaḥ tu īdṛk ucyate: Whatever is known through the sense perception is referred to by the term *īdṛk*, *Ātmā* is like this or this, as if we are trying to spell out *Ātmā* in the form of *śabda, sparśa, rūpa, rasa, gandha.*

Parokśaḥ tādṛk (ucyate): The term *tādṛk* refers to that knowledge gathered from the scriptures, and not directly experienced (e.g. heaven is like that etc.).

In other words *pratyakṣatva* is called *īdṛk* and *parokṣatva* is called *tādṛk*. Therefore, when it is said that *Ātmā* cannot be defined in terms of like 'this' or like 'that' it means that the *Ātmā* is neither the object of sense perception nor is it something other than me. It is of my own nature.

Viṣayī akṣa viṣaya na: *Ātmā* being the knower (*viṣayi*), it cannot become the object of knowledge.

Svatvāt asya parokṣatā na: *Ātmā* being the Self cannot fall within the purview of *parokṣata, tādṛktā.*

Therefore, Ātmā cannot be defined in terms of like 'this' or like 'that'.

How can it be proved that this *Ātmā* is *Brahma-svarūpa*? The teacher takes up this thought for development, first by stating that the *Ātmā* is *aparokṣa, svayam-prakaśa,* next by describing the nature of the *Brahman,* and followed by deducting the nature of *Brahman* in *Ātmā* and thus establishing the identity of the *Ātmā* and *Brahman.*

अवेद्योऽप्यपरोक्षोऽतः स्वप्रकाशो भवत्ययम् ।
सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ॥२८॥

Avedyo-'pya-parokṣo-'taḥ sva-prakāśo bhava-tyayam
Satyaṁ jñānam-anantaṁ ceti-astīha brahma-lakṣaṇam (28)

अयम् = this *Ātmā*; अवेद्य = unknowable; अपि = although; अपरोक्ष: = is immediate; अत: = therefore; स्वप्रकाश: = self illumined; भवति = is; सत्यम् = existence; ज्ञानम् = knowledge; अनन्त = unconditioned; च = and; इति = this; ब्रह्म लक्षणम् = the indicative definitions of *Brahman*; इह = in this *Ātmā*; अस्ति = is.

This *Ātmā*, although unknowable, but being self-illumined, is immediate. The essential nature of *Brahman*, namely, Existence, Knowledge, and Bliss are seen here in case of *Ātmā* (28).

Ayam avedya api aparokśa (san) ataḥ sva-prakāśaḥ bhavati: Although the *Ātmā* cannot become the object of knowledge, it is *aparokṣa* of the nature of one's own being. Therefore, it is self-illumined, and self existing (*svayambhū*). This is the nature of the *Ātmā*.

Satyam jñānam anantam ca it iha brahma lakṣaṇam: Now regarding the nature of the *Brahman* it is *Satyam* (existence), *Jñānam* (knowledge), *Anantam* (bliss) (*Satyam jñānam anantam brahma yo veda nihitam guhāyām -T.U.* 2.1).

The nature of *Brahman* can also be deduced in the *Ātmā*. Therefore, *Ātmā* which is *aparokṣa* and *svaprakāśa* is nothing but the *Parabrahman Paramātmā*. In this way *Brahmātma aikya bodha* takes place through the *pañca kośa viveka*.

How the *Ātmā* is *Brahmasvarūpa*, and how each and every aspect of the *Brahman* can be deduced in the *Ātmā* is further explained:

सत्यत्वं बाधराहित्यं जगद्बाधैकसाक्षिणः ।
बाधः किंसाक्षिको ब्रूहि न त्वसाक्षिक इष्यते ॥२९॥

Satyatvaṁ bādha-rāhityaṁ jagad-bādhaika-sākṣiṇaḥ
Bādhaḥ kiṁ-sākṣiko brūhi na tva-sākṣika iṣyate (29)

सत्यत्वम् = the Existence; बाध राहित्यम् = cannot be negated; जगत् बाधैक साक्षिणः = of the witness of the negation of the world (as in deep sleep etc); बाधः = absence; किं = who; साक्षिकः = the witness; ब्रूहि = tell; असाक्षिकः = without the witness; तु = the negation; न = not; ईष्यते = acceptable.

The existence means that which is immune to negation. That which is the witness of the negation of the world, who will know the negation of this witness? And the absence, without the knower of the absence, is not proved. (29).

Satyatvam bādha rāhityam: Taking the quality of *satyam* first; *satyatvam* (Existence) is that which cannot be denied.

Jagat bādhaika sākṣiṇaḥ: Every denial of the world (the *pañca kośā-s*) can be established only if there is a witness to the negation. Therefore, the two qualities of Existence are:
a) that which cannot be denied and
b) that which is the witness of every denial (*bādha*).

Bādhaḥ kim sākṣikaḥ brūhi: who can deny this Existence which is the witness of the denial or rejection of the world of plurality?

This *sākṣi* which is ever present is the nature of the *Brahman*. This can be deduced in the *Ātmā* also. Therefore, the *satyam* of the *Brahman* is fully established in the *satyam* of the *Ātma-tattva*, in the form of 'ever present sakṣī'.

Asākṣikaḥ bādhaḥ na iṣyate: Because, without the *śākṣī*, the negation cannot be established.

This point is illustrated by an example:

अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते वियत् ।
शक्येषु बाधितेष्वन्ते शिष्यते यत्तदेव तत् ॥३०॥

Apanīteṣu mūrteṣu hyamūrtaṁ śiṣyate viyat
Śakyeṣu bādhite-ṣvante śiṣyate yattadeva tat (30)

मूर्तेषु अपनीतेषु = when the objects with form are removed (from a room); अमूर्तम् = the formless; वियत् = space; शिष्यते = is left behind; हि = certainly; शक्येषु बाधितेषु = when all that can be negated is negated; अन्ते = after that; यत् = that which; शिष्यते = is left un-negated; तत् एव = that indeed; तत् = is the *Ātmā*

When the objects with forms are removed (from a place), the formless space is left behind. (Similarly), all that can be negated, is negated, at the end of it, whatever is left un-negated, that indeed is *Ātmā* (30).

Mūrteṣu apanīteṣu amūrtam viyat siṣyate hi: When objects (with form) are removed, the space which has no shape or dimension remains. Space cannot be removed, it is only possible to remove the object. The space which can never be removed is always left behind.

Yat śakyeṣu bādhiteṣu śiṣyate tat eva tat: In the same way, when the *pañca kośā viveka* is carried out, the five *kośā-s* can be rejected but the *Ātmā* which is the substratum supporting all the *kośā-s* can never be denied. Therefore, *Ātmā* is *satya svarūpam* like the *Brahman*.

सर्वबाधे न किञ्चिच्चेद्यन्न किञ्चित्तदेव तत् ।
भाषा एवात्र भिद्यन्ते निर्बाधं तावदस्ति हि ॥३१॥

Sarva bādhe na kiṅcic-ced- yanna kiṅcit-tad-eva tat
Bhāṣā evātra bhidyante nirbādhaṁ tāva-dasti hi (31)

सर्व बाधे = when everything is negated; न = not; किञ्चित् = is left behind; चेत् = is objected; यत् = that; न किञ्चित् = "really nothing"; तद् एव = that indeed; तत् = is *Brahman*; अत्र = in this expression; भाषा एव = only language; भिद्यन्ते = differs; निर्बाधम् = the non-negated *Ātmā*; तावत् अस्ति हि = is always present indeed.

If one objects that when everything (the five sheaths) is negated, nothing is left, then that "really nothing" is *Brahman*. In this expression only language differs. The non-describable *Ātmā* is ever present indeed. (31).

To the obstinate student who refuses to be convinced that the *Ātmā is*, the teacher says:

Sarva bādhe yat na kiñcit, tat na kiñcit tat eva tat.: If you keep on saying that after denying all the *pañca kośā-s* nothing remains, then whatever you mean by "nothing" (*na kiñcit*), that is *Ātmā*.

Bhāṣā evātra bhidyante nirbādhaṁ tāvat asti hi: You are only getting lost in words. What I call *Ātmā* you call "nothing". This "nothing", this *Ātmā* which can never be denied (*nirbādham*) is called *Ātma tattva* and it is ever present (*asti hi*).

This ever present, never deniable Existence, which is the nature of the *Brahman*, is also the nature of the *Ātman*.

To support this point again, the *śruti* is cited.

अत एव श्रुतिर्बाध्यं बाधित्वा शेषयत्यदः ।
स एष नेति नेत्यात्मेत्यतद्व्यावृत्तिरूपतः ॥३२॥

Ata eva śrutirbādhyaṁ bādhitvā śeṣaya-tyadaḥ
Sa eṣa neti netyeātmeti-atad-vyāvṛtti rūpataḥ (32)

अतः = therefore; एव = certainly; स = this *Ātmā*; एष न इति न इति = not this, not this in this way; आत्मा = *Ātmā*; इति = is; श्रुतिः = the scriptural statement; अतद् व्यावृत्ति रूपतः = by negating the not-self; बाध्य बाधित्वा = having negated all that can be negated; अदः = the Self; शेषयति = is left behind (to comprehend as Self).

Therefore, this is not *Ātmā*, in this way, the *upaniṣad*, by the method of negating the non-Self; and having negated all that which can be negated; indicates the one which is left behind, un-negated, as *Ātmā* (32).

Ataḥ eva śrutiḥ sa eṣa na iti na iti: And, therefore when the *śruti vākya* says *Ātmā* is not this, not this.."

Ātmā atad vyavṛtti rūpataḥ: In this way by the process of denial or negation (*niṣedha*), all that is not *Ātmā* (*atat* not-*Ātmā* as opposed to *tat*, that-*Ātmā*) is rejected.

Bādhyaṁ bādhitvā adaḥ śeṣayati: After having rejected that which can be rejected what is left behind is called the *Ātma tattva*.

Thus the *śruti mātā* does not create *Ātmā* but by again and again denying and rejecting all that we are holding on to, as not the Truth, helps in revealing the *Ātma tattva* to the seeker, as his own essential nature.

Now, what is that which can be rejected, and what is that which cannot be rejected?

इदं रूपं तु यद्यावत्तत्त्यक्तुं शक्यतेऽखिलम् ।
अशक्यो ह्यनिदंरूपः स आत्मा बाधवर्जितः ॥३३॥

Idaṁ-rūpaṁ tu yadyāvat-tat-tyaktuṁ śakyate-'khilam
Aśakyo hyanidaṁ-rūpaḥ sa ātmā bādha-varjitaḥ (33)

इदम् रूपम् = all that is objectified; यद् यावद् = such as body mind etc; तत् अखिलम् = all that; त्युक्तम् शक्यते = can be negated; अनिदम् रूपः = that which is not known objectively i.e. subjective Self; अशक्यः = is not possible to be negated; हि = therefore; बाध वर्जितः = that which cannot be negated; स = that; आत्मा = is *Ātmā*

All that can be objectified (such as body mind etc) can also be negated. However, that which is not known objectively, i.e. the Subjective Self, cannot be negated. Therefore, that which cannot be negated is *Ātmā* (33)

Idam rūpam tu yat yāvat tat akhilam tyaktum śakyate: *Idam* means all that can be included in the purview of objective perception beginning with and including one's own gross body. Whatever be it the external world can become the object of our knowledge - those that fall under the purview of five senses, *śabda, sparśa, rūpa, rasa, gandha* followed by the instruments of perception and the *pañca kośā-s*, they can be rejected.

Aśakyaḥ hi anidam rūpam: That which cannot become the object of perception cannot be rejected.

Bādha varjitaḥ sa ātmā: In the subject-object relationship, objects can be rejected, but not the subject. That which cannot be negated, that is *Ātmā*, the *sakṣī*.

In deep sleep, everything is rejected except that one thing which cannot be rejected - that is the Pure Self.

A question can be asked: "In deep sleep there is still one thing that is not rejected, namely, ignorance". Ignorance is absence of knowledge. Absence means that which is not. Even that absence is illumined by the presence of the *Ātma tattva.*

Now the second *Brahma lakṣaṇam* namely, *Jñānam* is dealt with.

सिद्धं ब्रह्मणि सत्यत्वं ज्ञानत्वं तु पुरेरितम् ।
स्वयमेवानुभूतित्वादित्यादिवचनैः स्फुटम् ॥३४॥

Siddhaṁ brahmaṇi satyatvaṁ jñānatvaṁ tu pureritam
Svayam-evā-nubhū-titvā-dityādi-vacanaiḥ sphuṭam (34)

ब्रह्मणि = in the *Brahman*; सत्यत्वम् = the existence aspect; सिद्धम् = is thus confirmed; ज्ञानत्वम् = the knowledge aspect; तु = already; पुरा = earlier (in *śloka* 13); स्वयम् एव अनुभूतित्वात् = "*svayam eva anubhuti-tvat*"; इत्यादि = etc; वचनैः = by these words; स्फुटम् = clearly; ईरितम् = is declared.

In this way, the Existence, which is the nature of *Brahman* is proved to be also that of Ātmā. And the knowledge aspect (of Brahman) is already, proved to be similar in *Ātmā* earlier (*śloka* 13), by the words like "*Svayam-evānūbhuti tvāt*" *etc. (34).*

Siddham brahmaṇi satyatvam: In this way, the *satyatvam* (Beingness) is established in the *Brahman* which is also seen in *Ātman.*

Jñānatvam tu purā īritam svayam eva anubhūti-tvāt: Regarding the second *lakṣaṇam* of *Brahman,* namely *jñānam* this has already been discussed earlier (in *śloka* 13 ante) where it was said, *svayam eva anubhūti-tvāt* that *Ātmā* is of the nature of Self-knowledge, Self-awareness. Therefore,

the *jñāna lakṣaṇam* of *Brahman* is also established in the *Ātmā*.

Now the third *lakṣaṇan* of *Brahman* - *Anandatva* is taken up:

न व्यापित्वाद्येशतोऽन्तो नित्यत्वान्नापि कालतः ।
न वस्तुतोऽपि सार्वात्म्यादानन्त्यं ब्रह्मणि त्रिधा ॥३५॥

Na vyāpitvāt dyeśato'nto nityatvān-nāpi kālataḥ
Na vastuto'pi sārvātmyād-ānantyaṁ brahmaṇi tridhā (35)

व्यापित्वात् = being omnipresent; देशत: = due to space; अन्त = limitation; न = is not; नित्यत्वात् = being ever present; कालत: = due to time; अपि = limitation; न = is not; सार्वत्म्यात् = being all pervading; वस्तुत: = due to objective difference; अपि = limitation; न = not; ब्रह्मणि = in the *Brahman*; त्रिधा = the three types; आनन्त्यम् = absence of these limitations.

There is total absence of three type of limitations in *Brahman*, (i) being omni present - no limitation due to space; (ii) being ever present - no limitation due to time and (iii) being all pervading there is no limitation due to differences in objects. (35).

Brahmaṇi ānantyam tridhā: In the *Brahman ānantatva* (*anantatva*, absence of limitations) is described in three ways; limitation due to space (*deśataḥ*), time (*kálataḥ*) and object (*vastutaḥ*).

Vyāpitvāt deśataḥ antaḥ na: The *Brahman* is all pervading, the limitation of space is totally absent in the *Brahman*.

Nityatvāt na kālataḥ api: *Brahman* being *nityatvāt*, eternal, there is no limitation of time on the *Brahman*. Therefore *Brahman*, is *ananta*.

Sārvātmyāt vastutaḥ api na: There is no limitation of

objects. *Brahman* is present in all objects being the material cause, or *upādāna kāraṇa*.

In this way all the three types of limitations or *pariccheda* are totally absent in the *Brahman*, therefore, the *Brahman* is *anantam*, infinite.

What has been stated here on the basis of scriptural statements is now proved by logical explanation:

देशकालान्यवस्तूनां कल्पितत्वाच्च मायया ।
न देशादिकृतोऽन्तोस्ति ब्रह्मानन्त्यं स्फुटं ततः ॥३६॥

Deśa-kālānya-vastūnāṁ kalpita-tvācca māyayā
Na deśādi-kṛto-'ntosti brahmā nantyaṁ sphuṭaṁ tataḥ (36)

देश = space; काल = time; अन्य = other; वस्तुनाम् = of these things; मायया = by *māyā*, कल्पितत्वात् = being imagined and projected; च = and; देशादि = the space etc; कृत: = created (limited); अन्त: = limitation; न = not; अस्ति = is; तत: = therefore; ब्रह्म = the *Brahman*; आनन्त्यम् = the limitation-lessness; स्फुटम् = is very clear.

The time, space and objects being the projection of *māyā* are imaginary, hence, there cannot be a real limitation due to space etc. Therefore, the *Brahman* is proved clearly to be devoid of any limitations. (36).

Deśa kāla anya vastunām māyayā kalpitatvāt: Time, space and *vastu* (object) are only concepts of the mind. Space is not something solid that can be described, it is only a concept of the mind. Time is another concept, and object is that which is governed by space and time. That which is governed by concepts of the mind cannot be real. That is also *kalpanā mātra* i.e. conceptual.

Deśadi kṛtaḥ bandaḥ brahmaṇi na asti: So these limitations

of space etc which are only conceptual cannot limit the *Brahman*, which is the substratum of all concepts and imagination. (e.g. limitations of East, West etc do not touch space).

Tataḥ brahma ānantyam sphuṭam: Therefore, it is distinctly clear that *Brahman* is *anantam* without the imposition of any limitation.

Now the student raises another peculiar doubt: There may not be limitation on *Brahman* on account of space, time and object, but there is the limitation of *jīvatva* and *Īśvaratva*. So how can *Brahman* be termed *ananta*?

सत्यं ज्ञानमनन्तं यद्ब्रह्म तद्वस्तु तस्य तत् ।
ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् ॥३७॥

Satyaṁ jñānam-anantaṁ yad-brahma tad-vastu tasya tat
Īśvaratvaṁ ca jīvatvam-upādhi-dvaya-kalpitam (37)

यत् = that which; सत्यम् = Existence; ज्ञानम् = Knowledge; अनन्तम् = devoid of any kind of limitations; ब्रह्म = *Brahman*; तद् = that; वस्तु = reality; तस्य = of that reality; तत् = that; ईश्वरत्वम् = the *Īśvarahood*; जीवत्वम् च = and the *jīvahood*; उपाधि द्वय = these two conditionings; कल्पितम् = is imagined and projected.

The *Brahman*, which is Existence, knowledge and devoid of limitations is the reality. Of this reality, the Brahman, the status of *Īśvara* and *jīva* are two projected imagined conditioning. (37)

Yat satyam jñānam anantam brahma tad vastu: From the Absolute standpoint, *Brahman* which is Existence, Knowledge, and infinity (unlimited) is the Reality.

Tasya tat Īśvaratvam jīvatvam ca upādhi dvaya kalpitam: But are not the *jīvatva* and *Īśvaratva* limitations in the same *Brahman*?

The teacher explains that these two *upādhi-s* i.e. limitations are only imagined and proceeds to explain how:

शक्तिरस्त्यैश्वरी काचित्सर्ववस्तुनियामिका ।
आनन्दमयमारभ्य गूढा सर्वेषु वस्तुषु ॥३८॥

Śaktir-asty-aiśvarī kācit-sarva-vastu-niyāmikā
Ānanda-mayam-ārabhya gūḍhā sarveṣu vastuṣu (38)

काचित् = some inexplicable; ऐश्वरी = divine; सर्व वस्तु = all things and beings; नियामिका = controller; शक्तिः = power or potentiality; अस्ति = is; आनन्दमयम् आरभ्य = starting from bliss sheath; सर्वेषु = in all; वस्तुषु = objects of this world; गूढा = is hidden.

There is some inexplicable divine power, which is the controller of all the things and beings, and it is hidden in all the beings, in the five sheaths starting from the bliss sheath. (38).

Kācit aiśvarī śaktiḥ asti, sarva vastu niyāmikā: There is some (*kācit*) divine power which cannot be defined (*anirvacanīya*) and which is called *māyā*, which controls all the things and beings in this world. Which things and beings?

Ānanda mayam arabhya sarveṣu vastuṣu gudhā: Beginning from the *ānandamaya kośā*, this *māyā* or divine power is inherent in the total world, which is under its control.

How does one know that there is such a *sākti* (power)? How the presence of *māyā śakti* is inferred, is explained in *śloka* 39:

वस्तु धर्मा नियम्येरन् शक्त्या नैव यदा तदा ।
अन्योन्य धर्म सांकर्याद्विप्लुवेत जगत्खलु ॥३९॥

Vastu-dharmā niyamyeran śaktyā naiva yadā tadā
Anyonya-dharma-sāṅkaryād-viplaveta jagat-khalu (39)

वस्तु धर्माः = the qualities of the object; यदा = if; शक्त्या = by this *māyā* power; न = not; एव = at all; नियम्येरन् = controlled; तदा = then; अन्योन्य = mutual; धर्म सांकर्यात् = admixture of the qualities; जगत् = the world; विप्लुवेत = will result in chaotic state; खलु = indeed.

If the qualities of the different objects are not controlled by this power, then there will be mutual admixture of qualities of things, and the world will sink in the state of chaos indeed! (39).

Vastu dharmā yada śaktyā na eva niyamyeran: Every object in the world has its own quality like the earth has smell (*gandha*), water being liquid has taste etc. These qualities which are governed by certain precise principles, constitute the *vastu dharma* of each object. Had there been no Power or *śakti* exercising proper control over these objects, *tada anyonya dharma sānkaryāt*: there would be total chaos, resulting from a mixture (*sānkarya*) of the qualities of different things and beings. Therefore, it can be inferred that there is a Power which is keeping Nature running in an orderly, cosmic manner.

Jagat viplavet khalu: But for that everyone knows, that the world would not have been an orderly manifestation. The laws of Nature are so well defined and precisely manifested that one can trust Nature more than anything else.

Now another doubt is raised: if the *māyā śakti* is other than Consciousness (*Brahman*), is it inert?

चिच्छायावेशतः शक्तिश्चेतनेव विभाति सा ।
तच्छक्त्युपाधिसंयोगाद्ब्रह्मैवेश्वरतां व्रजेत् ॥४०॥

Cicchāyā-veśataḥ śaktiś-cetaneva vibhāti sā
Tac-chaktayu pādhi-saṁyogāt-brahmaive śvaratāṁ vrajet (40)

सा = that; शक्तिः = power; चित् छाया वेशतः = being associated with the reflection of consciousness; चेतना इव = as if Consciousness; विभाति = appears; तद् शक्तिः = that power; उपाधि = conditioning; संयोगात् = in association with; ब्रह्म = the *Brahman*; एव = alone; ईश्वरताम् = the *Īśvarahood*; व्रजेत् = attains.

This power in association with the reflection of the Consciousness, appears as Consciousness. Conditioned by this power, the *Brahman* alone has attained the status of *Īśvara*. (40)

Sā śaktiḥ cicchāyā veśataḥ cetana iva vibhāti: When the *cetana* (Consciousness) is functioning through the conditioning of *māyā*, this *māyā śakti* starts manifesting as if it is Consciousness.

Tat śaktiḥ upādhi samyogāt brahma eva Īśvaratām vrajet : Therefore, when *Brahman* is referred with reference to the conditioning of the *māyā*, the *Īśvaratva* is manifested in the *Brahman*. This is how the *Īśvaratva* as one of the apparent limitations of *Brahman* comes about, because of the conditioning of this *sarva niyāmikā śakti* called *māyā*.

Now the second limitation of *Brahman* the *jīvatva* is explained, as also the question as to how the one and the same *Brahman* can have two limitations.

कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम् ।
पिता पितामहश्चैकः पुत्रपौत्रौ यथा प्रति ॥४१॥

Kośo-pādhi-vivakṣāyāṁ yāti brahmaiva jīvatām
Pitā pitāmahaś-caikaḥ putra-pautrau yathā prati (41)

कोश उपाधि विवक्षायां = with reference to the five sheaths; ब्रह्म एव = the *Brahman* alone; जीवताम् = the status of *jīva*; याति = attains (is clearly understood); यथा = as; एकः = one; पुत्र = son; पौत्रौ प्रति = for the grandson; पिता = father; पितामहः = grandfather; च = and.

With reference to the five sheaths, the *Brahman* alone attains the status of *jīva*, as the same person attains the status of father and grandfather with reference to his son and grandson, respectively. (41)

Having defined *Īśvaratva* with reference to *Brahman* and *māyā*, the teacher says *Brahma eva jīvatām yāti kośa upādhi vivakṣāyām*: The same *Brahman* also attains *jīvatva*. How?

We have already seen that the *pañca kośā-s* are illumined by the *Ātmā*, and that the *Ātmā* is nothing but the *Brahman*. Therefore, the *Brahman* when it is in association with the limitations of the *pañca kośā-s*, is called the *jīva*. The same *Brahman* in association with the conditioning of *māyā* is called *Īśvara*. How can the same *Brahman* have two *upādhi-s* simultaneously?

Yāthā ekaḥ putra pautrau prati pitā pitāmaḥ: Just as the same individual can simultaneously be father to his son, and grandfather to his grandson; in the same way to support the *pañca kośā-s* in one place to become the *jīvatva*, and to support the *māyā* in another, to become the *Īśvaratva*, both are possible simultaneously in the *Brahman*.

Now if the *Brahman* is seen without reference to the

pañca kośā-s or māyā upādhi, then the Brahmatva will be seen to be one and the same. This is stated in the next śloka.

पुत्रादेरविवक्षायां न पिता न पितामहः ।
तद्वन्नेशो नापि जीवः शक्तिकोशाऽविवक्षणे ॥४२॥

Putrā-dera-vivakṣāyāṁ na pitā na pitāmahaḥ
Tad-van-neśo nāpi jīvaḥ śakti-kośā'vivakṣaṇe (42)

पुत्र आदेः = of the son etc; अविवक्षायां = without reference; न पिता = neither father; न पितामहः = nor grandfather; तद् वत् = in the same way; शक्ति = the divine power *māyā*; कोशा = the five sheaths; अविवक्षणे = when not referred; न ईशः = neither *Īśvara*; न जीवः अपि = nor is the *jīva*.

Without the reference of son etc, the person is neither father nor grandfather. Similarly, without the conditioning of *māyā* and five sheaths, neither there is *Īśvara* nor *jīva* (but *Brahman* alone is!). (42)

Putrādeḥ avivakṣāyām: When we refer to a person without reference to the son or grandson, *Na pitā na pitāmaḥ*: then he is neither father nor grandfather. His "non-related" person (Devadatta !) is the reality. He does not suffer. But the father and the grandfather are not the reality, they are conditioned by their fatherhood & grand-fatherhood and therefore suffer. When the *upādhi* of the *pañca kośā-s*, are rejected and one is able to look at the body, mind and intellect with detachment, one is in a state of *niṣṭhā*, meditation, and can understand what is *Ātmā*.

"From the relative standpoint there is no answer to any question; from the Absolute standpoint, there is no question to be answered!"

Tadvat śakti koṣā aviva kśaṇe na īśaḥ na api jīvaḥ:

In the same way (as Devadatta is the reality and not the father or the grandfather), there is neither *Īśvara* nor *jīva*, both are only in relation to each other like the *putṛatva* and *pitṛtva*. The two are born simultaneously in mutually dependent relationship. Then it is only by rejecting, by proper discrimination, the *upādhi* of the *jīva* the *pañca kośā-s*; and the *upādhi* of the *Īśvara* the *māyā*, that one discovers one's own essential nature.

In the first stage, the limitations of the *pañca kośā-s* are rejected and the seeker gets firmly established in the conviction that he is someone other than the five *kośā-s*.

Then comes the knowledge that what is left after the rejection of the five *kośā-s*, is my own essential nature, the *Ātmā*, which is itself *Brahma svarūpa*. Once this knowledge takes place, there is no more need to struggle about the limitation of *māyā*. Or alternatively, the *māyā* can be destroyed by surrendering one's individuality to the Power of the Lord. Where individuality is not, totality loses its meaning, when the *jīvatva* is denied, the process of denying the *Īśvaratva* also takes place.

The fruit of this study and practise is -

य एवं ब्रह्म वेदैष ब्रह्मैव भवति स्वयम् ।
ब्रह्मणो नास्ति जन्मातः पुनरेष न जायते ॥४३॥

Ya evaṁ brahma vedaiṣa brahmaiva bhavati svayam
Brahmaṇo nāsti janmātaḥ punareṣa na jāyate (43)

यः = he who; एवम् = as discussed in this chapter; ब्रह्म = the *Brahman*; वेद = knows; एषः = he; स्वयम् एव = he himself; ब्रह्म = the *Brahman*; भवति = attains; ब्रह्मणः = of the *Brahman*; जन्मः = birth; न = not; अस्ति = is; अतः = therefore; एषः = this realised one; पुनः = again; न = not; जायते = is born.

He who thus recognises the *Brahman*, as indicated in this chapter (by discrimination of five sheaths); comes to be *Brahman*. The *Brahman* is not born. Therefore, he is never again born. (43).

This *śloka* summarises the total thought in this chapter.

He who knows the *Brahman* in this way i.e. by following the method of *pañca kośā-s viveka* as explained in this chapter, comes to realise that this *Brahman* is "I".

He is *Brahman* himself. For, he cannot know the *Brahman* by being other than *Brahman*. This is the basic difference between *aparā vidyā* (material knowledge) and *parā vidyā* (spiritual knowledge). In *aparā vidyā the knower does not become the known, the two are always separate; but in parā vidyā* the knower of the *Brahman* does not remain someone other than the *Brahman* (*Brahmavit brahmaiva bhavati svayam*). The knower-known difference stands totally cancelled.

Brahmajñānam is that knowledge where the knower and the known are both absent and there is only Pure, undivided Knowledge. Once one comes to discover this essential nature of oneself, this *Brahmatva*, there is no question of rebirth for him. The *Brahmavit* transcends the limitations of birth and death. He attains immortality (*amṛto bhavati*).

This is how *pañca kośa viveka* has to be practised. Following are a few guidelines for this practise:

(1) *Pañca kośa viveka* is an entirely subjective exercise. It cannot be objective when one is dealing with one's own *pañca kośā-s*. Therefore, this *viveka* is not to be applied on others. *Vedānta* i.e. this *viveka* is applied on oneself, and while dealing with others one deals in an atmosphere of love and understanding.

(2) *Pañca kośa viveka* is not a mere intellectual jugglery. Then one gets lost in the forest of clever words (*śabda jālam mahāraṇyam citta bhramaṇa kāraṇam).*

(3) How does one know that the *pañca kośa viveka* is proceeding in the right direction? By certain indicators such as:

(a) *Vairagya* or dispassion: The attachments to the *pañca kośā-s*, to the body, to the mind, intellect will become minimal and as the seeker goes deeper and deeper with his own personality, he will attain tranquility without effort. Tranquility comes when all worldly things, all the *kośā-s* are devalued.

(b) Freedom from *sukha-duḥkha*: Arrival of *sukha* or *duḥkha* depends on the *prārabdha*. But whether one allows oneself to become *sukhi* or dukḥhi is one's choice. To the extent that one accepts and practises this choice, one has separated oneself from the *pañca kośā-s*. The *Manomaya kośa* is *Karaṇātmaka*, the instrument of knowledge which registers that something which is *duḥkham* or *sukham*. It is the *vijñānamaya kośa* which determines whether one gets identified with the *duḥkham* or *sukham*. To maintain this distinction every moment of our life is the result of practice of *pañca kośa viveka*.

(c) Frequency of thoughts with reference to *Annamaya kośa, prāṇamaya kośā* become less with reference to *vijñānamaya kośa*, the *kartṛtva abhimāna* becomes less intense.

(d) Identification with the *Ānandamaya kośa*, the *bhoktṛtva abhimān* gets less and joyful experiences are surrendered at the feet of the Lord. Meditation is no longer something that was "enjoyed".

In this way, the more the contemplation on the **pañca kośa viveka**, the more one applies it to every encounter in this world, **the more established one becomes in the spiritual way of life**. It is no more a part-time occupation, but **an all-time preoccupation**. Half hearted spirituality is neither here nor there.

OM TAT SAT

Summary

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4

15

Chapter IV

DVAITA VIVEKA
or
THE DIFFERENTIATION OF DUALITY

Introduction

This chapter which deals with the analysis and discrimination of duality is the fourth in the first section of five chapters of *Pañcadaśī* dealing with "Sat-viveka". The first chapter dealt with "tattva viveka" (That-ness), that Pure Consciousness which is present everywhere. In the second chapter, the discrimination on the basis of the

pañca mahā bhuta-s was discussed. The third chapter covered the theme of discrimination on the basis of the *pañca kośa-s* the *Guhā* where the *Paramātmā* resides. The *pañca kośa viveka* leads one to one's own essential nature.

In this way, the entire *Pañcadaśī* is developed with *viveka* i.e. discrimination as the basis. For, without a highly developed faculty of discrimination, it will not be possible to arrive at a point of "thoughtlessness" in which alone the Truth is revealed.

Perhaps it is appropriate at this point to pause and analyse the mind so that the meaning, method and purpose of discrimination will be clearly understood.

Mind has two aspects: *vikāra* (modification) and *vicāra* (discrimination). Both fall under the category of thoughts.

When one is unable to understand clearly that a particular thought is a *vikāra*, or a *vicāra*, two consequences follow: a) a *vikāra* is taken to be *vicāra* and (b) one becomes proud of the *vicāra* (which is really *vikāra*! (e.g. anger is *vikāra* but one can justify it as a *vicāra*). This kind of mix-up shuts off the possibility for correction or improvement. Besides, *vikāra* aspect of thought leads to regression to the level of matter, whereas *vicāra* lifts one to the kingdom of the Spirit.

When *vicāra* is predominant in the individual's thoughts, he is called a decent person: the "decency" lies in the fact that discrimination is more important to him than whims and fancies, and outbursts. He is a *yogi* who can withstand the onslaughts of *Kāma* and *Krodha* under the shield of *vicāra* (*B.G.* V.23)

In this way when one observes one's own mind, step by step it will be possible to separate these two aspects

of the thought, to know when the *vikāra* aspect overpowers one and to guard oneself against a similar fall again.

Equal degree of watchfulness needs to be exercised to see that *vicāra* does not deteriorate into *vikāra*. The litmus test is, if thought begets thought, it is a *vikāra*, it is "worrying". It becomes an addiction, a habit; an exhausting effort.

True *vicāra* on the other hand is a hobby of thinking, it leads to cessation of thoughts - to rejuvenating *ānanda*. To such an individual, with sharp and subtle intellect, is the Truth revealed. (*K.U.* III.12) To one with such a vision, there will appear nothing but divinity in the world. He will transcend all sense of duality and be one with That One without a second.

ईश्वरेणापि जीवेन सृष्टं द्वैतं विविच्यते ।
विवेके सति जीवेन हेयो बन्धः स्फुटीभवेत् ॥१॥

Īśvaren-āpi jīvena sṛṣṭaṁ dvaitaṁ vivicyate
Viveke sati jīvena heyo bandhaḥ sphuṭī-bhavet (1)

ईश्वरेण = by the *Īśvara*; सृष्टम् = created; द्वैतम् = world of duality and dualism; जीवेन = by the *jīva*; अपि = also (created world); विविच्यते = is being described separately; विवेके सति = having discriminated; जीवेन = by the *jīva*; हेयः = worthy of discarding; बन्धः = bondage on account of the world; स्फुटी भवेत् = will be clearly known.

The world of duality and dualism created by *Īśvara* and *jīva* is being described separately. Having discriminated, the discarding aspect of the world bondage by the *jīva* will be distinctly clear. (1)

The chapter opens in the traditional style of defining the subject-matter or theme or viṣaya of the chapter and

the purpose (*prayojana*) of studying this theme. These are two apsects of *anubandha catuṣṭaya*.

The *viṣaya* being dealt with is *Dvaitam vivicyate*: There are two types of duality which is going to be analysed critically for proper understanding.

These two kinds of dualities are (a) *Īśvareṇa sṛṣṭam*: the duality created by *Īśvara* - by Him who is keeping *Māyā* under his control (who is called *māyāpati, māyāvī* or *māheśvara*); and (b) *Jīvena api*: the other is *dvaitam* created by *jīva*, who is under the control of conditioning called *antaḥkaraṇa*.

To analyse and understand these two types of dualities is the subject matter of this chapter.

What is the *prayojana* of this analysis?

Viveke sati jīvena heyaḥ bandhaḥ sphuṭi bhavet: When this discrimination is carried out thoroughly and completely, then it will be clear to the *jīva* what it is, that is keeping it in bondage, and thereafter, the jīva will be able to reject the limitations that have created the sense of bondage.

Once this clear vision is gained, then it would be clear that this *Īśvara tattva* pervading the entire manifested world is none other than 'I' (ref. *I.U* .1), the vision will be that of *Bhagvān Kṛṣṇa*, that everything, every experience is "strung on me like rows of gems on a string" (*B.G.* VII.7).

Such a vision born out of discrimination will see only divine joy in every situation, in every being. The world will sit lightly on one's shoulders. Such an individual will attain a high degree of detachment. He will be neither overjoyed nor depressed, he neither creates tension nor is he tense, he is free from fear and anxiety and obsessions (ref: *B.G.* 12.5)

This discrimination has to be on the basis of the authority of the scriptures (*śreyasa mārga*) and not one's likes and dislikes, whims and fancies (*preyasa mārga*). This *śreyasa mārga* is what Arjuna asked for from Lord Kṛṣṇa again and again. (*B.G.* III.2; V.1 etc).

In the next few *śloka-s*, the author quotes the scriptures in support of *Īśvara sṛṣṭi*.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
स मायी सृजतीत्याहुः श्वेताश्वतरशाखिनः ॥२॥

Māyāṁ tu prakṛtiṁ vidyāt-māyinaṁ tu maheśvaram
Sa māyī sṛjatī-tyāhuḥ śvetāśvatara-śākhinaḥ (2)

मायाम् = to the *māyā*; तु = indeed; प्रकृतिम् = material cause of the world; विद्यात् = is to be known; मायिनम् = to the wielder of *māyā*; तु = indeed; महेश्वरम् = the *Maheśvara*; सः = he; मायी = the *Īśvara*; सृजति = creates the world; इति = thus; श्वेताश्वतर शाखिनः = the knowers of *Śvetāsvatar* branch of *Kṛṣna Yajurveda*; आहुः = is said.

The *māyā* is the material cause of the world indeed, and the wielder of *māyā* is called *Maheśvara*. This *Īśvara* creates the world, is the declaration of the follower of *Śetāśvatara* branch of *Kṛṣṇa Yajur Veda*. (2)

Iti prāhuḥ śvetāśvatara śākhinaḥ: The *svetāśvatara upaniṣad* states as follows: (4.10)

Māyāṁ tu prakṛtiṁ vidyāt māyinaṁ tu Maheśvaram: *Māyā* is the material cause of this world. He who is the controller of *māyā* is called *Maheśvara*. *Saḥ māyī sṛjati*: That *Maheśvara* creates the world.

When *dvandva* or dualism (pairs of opposites) is transcended, there is nothing to keep the *dvaita* alive in

the mind. The knower-known merger or *advaita siddhi*, takes place.

Having quoted one authority to establish the *Īśvara kṛta dvaita*, the author quotes from the *Ṛg veda* (the *Aitereya upaniṣad*).

आत्मा वा इदमग्रेऽभूत्स ईक्षत सृजा इति ।
संकल्पेनासृजल्लोकान्स एतानिति बह्वृचाः ॥३॥

Ātmā vā idam agre 'bhūt sa īkṣata sṛjā iti
Saṁkalpenā sṛjallokān sa etāniti bahvṛcāḥ (3)

इदम् = this world; अग्रे = before creation; आत्मा = the Self; वै = indeed; अभूत् = was; सः = he; ईक्षत = contemplated; सृजै = "I should create"; इति = in this manner; सः = he; एतान् लोकान् = these (fourteen) worlds; संकल्पेन = by thought; असृजत् = created; इति = thus; बह्वृचाः = the knowers of (*aitereya* branch of) *Ṛg veda* say.

Before the creation of the world. The *Ātmā* alone was (as existence). He contemplated that "I should create". In this way He created this world of fourteen *lokās*. This is declared by the knower of *Aitereya upaniṣad* of *Ṛg Veda*. (3)

Idam agre ātmā vā abhūt: Before (in time) this world was (*Idam* in *vedāntic* thought means this world including oneself); there was only *Ātman*. (ref also *I.U.* 7).

Saḥ īkśata sṛjā iti: He (the Lord) thought let me create, manifest. In this way:

Saḥ etān lokān saṁkalpena asṛjata: The *Īśvara* created all the fourteen worlds (*lokān*) just by His will (*saṁkalpa-mātra*).

Iti baha vṛcā: This is what the *Aitereya upaniṣad* explains:

Now the third authority of *Taittirīya upaniṣad* is cited:-

खंवाय्वग्निजलोर्व्योषध्यन्नदेहाः क्रमादमी ।
संभूता ब्रह्मणस्तस्मादेतस्मादात्मनोऽखिलाः ॥४॥

Khaṁ-vāyvagni-jalorvyoṣadhi-annadehāḥ kramādamī
Saṁbhūtā brahmaṇas-tasmād-etasmādātmano-'khilāḥ (4)

तस्मात् = from - that; एतस्मात् = from this; आत्मनः = from the Self; ब्रह्मणः = from the *Brahman*; अमि = these; खम् = space; वायु = air; अग्निः = fire; जल = water; उर्वी = earth; ओषधी = plants; अन्न = food; देहाः = body; अखिलाः = all these; क्रमात् = in this sequence; संभूताः = are born.

From this *Ātmā* - which is the nature of *Brahman*, all these space, air, fire, water, earth, plants, food, bodies etc are born in the same order. (4)

बहु स्याम हमेवातः प्रजायेयेति कामतः ।
तपस्तप्त्वाऽसृजत्सर्वं जगदित्याह तित्तिरिः ॥५॥

Bahusyāham-evātaḥ prajāyey-eti kāmataḥ
Tapas-taptvā-'sṛjat-sarvaṁ jagad-ity-āha tittiriḥ (5)

अहम् = I; एव = alone; बहुस्याम् = become many; अतः = therefore; प्रजायेय = should be born; इति = thus; कामतः = desiring; तपः = *tapas*; तप्त्वा = having done the *tapas*; सर्वम् = all; जगत् = world; असृजत् = created; इति = in this way; तित्तिरिः = knower of *taittiriya* branch of *yajurveda*; आहः = declare.

I alone should become many. Therefore, I should be born. Desiring this, He performed *tapas*. Having performed the *tapas*,

the total world was created. This is how, the knower of *Taittirīya* branch of *Yajurved* declare. (5)

Tasmāt etasmāt ātmanaḥ brahmaṇaḥ: From that, this *Ātmā*, which is of the nature of *Brahman*, *Amī kham vāyuḥ agni jala urvi oṣadhi anna deha akhilaḥ kramāt sambhūtāḥ*: these, namely, the space, air, fire, water, earth, trees, plants, different types of bodies, etc were manifested in succession.

Aham eva bahusyām ataḥ prajāyeya iti kāmataḥ tapas taptvā: In this way, after the *Paramātmā* started thinking, "let me become many", and therefore he became many.

Having such a desire he did *tapasyā*. Because *Paramātmā* is of the nature of Pure Knowledge, therefore this *tapasyā* was also *jnānātmaka*.

Tapasyā is rejection. For the *jīva*, rejection is of the *ahaṁkāra*. For *Īśvara*, rejection is of non-dual existence, and appearing to take on duality.

Sarvam jagat asṛjat: In this way he created the total world of names and forms.

(*Iti taittiri aha*: - Thus said the *Taittiriya upaniṣad*).

Now *Vidyāraṇya svāmi* quotes from the *Chāndogya upaniṣad* (*sāma veda*) The theory of creation is explained in the *upaniṣad-s* in a variety of ways, but one should not digress from the main purpose in trying to analyse which theory is more correct. The whole purpose of dealing with creation is not to prove that there is creation, but to develop the perception to experience the divine presence.

In the *śvetaśvatara upaniṣad*, the *prakṛti* and *māyā* created the world, in the *Aitereya upaniṣad*, the world was created by *sankalpa mātra* (by thought alone); in the *Taittiriya upaniṣad*,

it was as a result of *tapasyā*, that the world including the five great elements was created.

इदमग्रे सदेवासीद्बहुत्वाय तदैक्षत ।
तेजोऽबन्नाण्डजादीनि ससर्जेति च सामगाः ॥६॥

Idam-agre sad-evāsīd-bahutvāya tad-aikṣata
Tejo'bannāṇḍa jādīni sasarjeti ca sāmagāḥ (6)

इदम् = this world; अग्रे = before creation; सत् = existence; एव = alone; आसीत् = was; तत् = that *Brahman*; बहुत्वाय = for becoming many; ऐक्षत = contemplated; तेजः = fire; अप् = water; अन्न = earth; अण्डजादिनि = born out of egg etc; ससर्ज = created; इति = thus; च = and; सामगाः = knowers of *Sāmaveda* (said).

Before the creation of the world, Existence alone was. That *Brahman* contemplated for becoming many. In this way, created the fire, water, earth and creatures born out of egg etc. Thus, the knowers of *Sāma Veda* say! (6)

Idaṁ agre sat eva āsīt: Before the world of plurality of names and forms-became manifest there was only pure non-manifested existence.

That is, nothing is created out of non-existence; and that which is existence need not be created! This means, that, the world is Existence, and other than Existence, nothing else is!

Tat bahutvāya aikśata: This *sat vastu*, desired "let me become many". Thus the *Paramātmā tattva*, which is **one without a second**, imagined or desired to become many, like the ocean "wanting" to become many waves!

Tejaḥ apa anna aṇḍajādīni sasarja: with the birth of that desire, the three great elements, fire, water and earth, and beings born out of eggs etc were created.

Sāmagaḥ ca iti: And the *śama veda* (*Chāndogya upaniṣad*) says thus.

Now the *Atharvaṇa veda* (*Muṇḍakopaniṣad*) is cited -

विस्फुलिंङ्गा यथा वह्नेर्जायन्तेऽक्षरतस्तथा ।
विविधाश्चिज्जडा भावा इत्याथर्वणिकी श्रुतिः ॥७॥

Visphuliṅgā yathā vahner jāyante 'kṣaratastathā
Vividhāścijjaḍā bhāvā ityāthar vaṇikī śrutiḥ (7)

यथा = as; वह्नेः = from the fire; विस्फुलिङ्गाः = sparks; जायन्ते = are created; तथा = in the same way; अक्षरतः = from the immutable *Brahman*; विविधाः = many; चित् = conscious; जडाः = insentient; भावाः = things and beings; इति = thus; आथर्वणिकी श्रुतिः = *Atharvaṇa veda* (says).

As many sparks are created from the fire, so from the Immutable *Brahman*, many insentient and sentient things and beings are born. Thus, declare the *Atharvaṇa Veda*. (7)

Yathā vahneḥ visphuliṅgā jāyante: Just as many sparks are born when fire becomes manifest, *tathā akśarataḥ vividhāḥ cit jadā bhāvāḥ jāyante*: In the same way from the *Paramātmā tatva* which is immutable (*Akshara*) the different sentient and insentient things and beings are born.

Iti atharvaṇikī śrutiḥ: The *Atharvaṇa veda* (*M.U.* 2.1.1) states thus.

Now the *Vājasaneya Śruti* i.e. the *Bṛhadāraṇyaka upaniṣad* is quoted:

जगदव्याकृतं पूर्वमासीद्व्याक्रियताधुना ।
दृश्याभ्यां नामरूपाभ्यां विराडादिषु ते स्फुटे ॥८॥

Jagad-avyākṛtaṁ pūrvam-āsīd-vyākriyatādhunā
Dṛśyābhyāṁ nāma-rūpābhyāṁ virāḍādiṣu te sphuṭe (8)

जगत् = this world; पूर्वम् = before manifestation; अव्याकृतम् = unmanifest iśvara; आसीत् = was; अधुना = now during manifestation; दृश्याभ्याम् = in the form of seen; नामरूपाभ्याम् = by way of names and forms; व्याक्रियत = became expanded; ते = these names and forms; विराडादिषु = in the total gross world called *virāt*; स्फुटे = are evident.

The world was unmanifest *Īśvara* before manifestation. Now during manifestation, (the *Īśvara*) became expanded as names and forms in the objective world. They are distinctly clear in the gross world called *Virāṭ* (8)

विराण्मनुर्नरो गाव: खराश्वाजावयस्तथा ।
पिपीलिकावधि द्वन्द्वमिति वाजसनेयिन: ॥९॥

Virāṇ-manur-naro gāvaḥ kharā-śvā jāvayas tathā
Pipīlikā vadhi dvandvam iti vājasa neyinaḥ (9)

विराट् = the self identified with total gross world is *vaiśvānara*; मनु: = the *manu*; नरा: = human beings; गाव: = cows; खरा: = the donkeys; अश्वा: = the horses; अजा: = goats; अवय: = sheep; तथा = and; पिपीलिकावधि = upto ants; द्वन्द्वम् = the pairs of males and females; इति = thus (were created); वाजसनेयिन: = those who know the *vajasaneya* branch (say).

The *Virāṭ* identified with total gross world includes, *Manu*, human beings, cows, donkeys, horses, goats, sheep and upto ants,

in the form of pairs. This is accepted by the followers of *Vājasaneya* branch of *Veda* i.e. *Bṛhadāraṇyaka upaniṣad* (9)

Iti vājasaneyinaḥ: the *Bṛhadāraṇyaka upaniṣad* states thus:

Jagat pūrvam avyākṛtam āsīt: Before the world's creation, there was only Pure Consciousness or unmanifest *Parabrahman*.

Adhunā dṛsyābhyām nāma rūpābhyām vyākriyata: Thereafter now during manifested creation, the same *Paramātmā* expanded in the form of names and forms. *Vyākaraṇa* means "expansion" In relation to grammar, it signifies the derivation of many words (nouns and verbs) from one *dhātu* or root. In the present context, *vyākriyata* is used to indicate that the original *tattva*, the *sat vastu*, Pure Consciousness, became expanded, that is, it became many without the loss of oneness.

Before creation it was only *Īśvara tattva*, after creation the same *Paramātmā* expresses itself as name and form and objectify (*dṛsyābhyām*)

Te viraḍādiṣu sphuṭe: These names and forms came into being distinctively as the total gross world called *virāt*. The creation extended further when the total gross body is owned by the Consciousness called *Vaiśvānara*. (The individual owner of the individual gross body is called *viśva*.

Manuḥ, naraḥ, gāvaḥ, kharāḥ, aśvāḥ, ajāḥ, avayaḥ, tathā, pipilikāvadhi: The son of *Vaiśvānara*, *Mānas-putra, Manu* children of *Manu*, i.e. *manuṣya* human beings, cattle, donkeys, horses, goats, sheep, and so on up to the small ant.

In this way, the totality and the individuality were created as explained in the *Bṛhadāraṇyaka upaniṣad*.

Dvandvam: Then, all the creations ennumerated above are always in the form of pairs (male-female).

In this way upto this *śloka*, the authority of all the four *veda-s* is quoted to show how the world came into being and in the form of *dvaitam*.

The second aspect of creation is the *jīva*, which is also created by the *Paramātmā*. How is the *Sarvajña Sarva śaktimān, Sarva vyāpī Paramātmā* is reduced to *alpajña, alpa śaktimān, alpa vyāpī sukhi-duḥki jīvātmā*? This subject is taken up from the next *śloka*:

कृत्वा रूपान्तरं जैवं देहे प्राविशदीश्वरः ।
इति ताः श्रुतयः प्राहुर्जीवत्वं प्राण धारणात् ॥१०॥

Kṛtvā rūpāntaraṁ jaivaṁ dehe prāviśad-īśvaraḥ
Iti tāḥ śrutayaḥ prāhur jīvatvaṁ prāṇadhāraṇāt (10)

ईश्वरः = the *Īśvara*; जैवम् = in the form of *jīva*; रूपान्तरम् = changing the nature; कृत्वा = having done so; देहे = in the body; प्राविशत् = entered; इति = in this way; ताः श्रुतयः = these scriptures; प्राहुः = declare; प्राणधारणात् = by wielding the *prāṇa*; जीवत्वम् = the *jīvahood* (is attained).

The *Īśvara* having reduced to the status of *jīva* entered the body. In this way by supporting the *prāṇa*, the *jīvahood* is attained by *Īśvara*. So say the scriptures. (10)

Īśvara: The *Paramātmā tattva* when referred with reference to the world is called the creator of the world or *Īśvara*.

Jaivaṁ rūpāntaram kṛtvā: he assumed change in the form, as *jīva*. What is the "change" referred to? *Paramātmā* is *Sat-cit-ānanda*. *Īśvara* is *Sarvajña, sarva śaktimān, sarva-vyāpī*. Therefore, the change in the *jīvahood* is in the form of *alpajña, alpaśaktimān* and *alpa-vyāpi*.

Dehe praviśat: Thus having changed into *alpatva* he entered the individual bodies.

Iti tāḥ śrutayaḥ prāhnḥ: All the *upaniṣad-s* quoted earlier thus state that after creating different names and forms and different bodies, *Īśvara* entered the body and attained *jīvātma bhāva*. How is this body sustained?

Prāṇadhāraṇāt: Having entered the body *Īśvara* became its owner and sustained it by the *prāṇā-s*.

This thought reaches its completion in the next *śloka*, where the *jīva* is defined in a most beautiful way.

This clear understanding of who is the *jīva* is essential for spiritual *sādhanā*. Without knowing who is doing the *sādhanā* and for what purpose, the *Sādhanā* will only be a groping in the dark.

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
चिच्छाया लिङ्गदेहस्था तत्संघो जीव उच्यते ॥११॥

Caitanyaṁ yada-dhiṣṭhānaṁ liṅga-dehaś-ca yaḥ punaḥ
Cicchāyā liṅga-dehasthā tatsaṁgho jīva ucyate (11)

चैतन्यम् = Consciousness; यद् = that; अधिष्ठानम् = substratum; यः = that; च = and; लिङ्ग देहः = the subtle body; पुनः = and also; लिङ्ग देह स्था = reflected in the subtle body; चित् छाया = the reflected/conditioned consciousness; तत्संघः = that assemblage; जीवः = the *jīva*; उच्यते = is called.

The *jīva* is an assemblage of the substratum - the Pure Consciousness, the subtle body and the Consciousness reflected in the subtle body. (11)

Tat sanghaḥ jīva ucyate: The combination or assemblage of three factors is called the *jīva*. These three are:

(1) *Yat adhiṣṭhānam caitanyam*: The substratum called

Pure Consciousness, (2) *Liṅga dehaḥ*: the subtle body, and (3) *Yaḥ ca punaḥ liṅga dehasthā cit chāyā*: the reflection of Consciousness in the subtle body.

The substratum or Pure Consciousness or *śuddha caitanya* is without limitation. On this limitless substratum is introduced the element of limitation called *antaḥkaraṇa* or subtle body.

Third, in this *antāḥkaraṇa* is the reflection of Pure Consciousness. These three factors together are called as *jīva.*

This can be explained by the example of the reflection of an electric bulb in a glass of water. The glass container is the gross body in which is contained the water of thoughts (*antaḥkaranạa*). In this water of *antaḥkaraṇa* is reflected the light of Consciousness. The *Śuddha caitanya* which was infinite and unlimited when referred with reference to the *antaḥkaranạa* becomes the *jīva*, a finite limited expression.

From this can be inferred the spiritual *sādhanā*, which is to undo the limitation and transcend it. *Īśvara sṛṣṭi* created the human beings, the *jīva sṛṣṭi* creates all limiting relationships of father, mother etc. To stay established in *Īśvara sṛṣṭi* as human beings and to ignore and rise above all other relationships which limit and shackle is the *sādhanā* to go back to the source.

What is the factor that reduced the infinite *adhiṣṭhānam*, the *śuddha caitanya* to the finitude of the *jīva*? This point is explained -

माहेश्वरीतु माया या तस्या निर्माणशक्तिवत् ।
विद्यते मोहशक्तिश्च तं जीवं मोहयत्यसौ ॥१२॥

Māheśvarītu māyā yā tasyā nimārṇa śaktivat
Vidyate moha śaktiś-ca taṁ jīvaṁ mohayaty-asau (12)

माहेश्वरी = of the *Maheśvara*; तु = indeed; या = that; माया = *māyā*; तस्याः = of that *māyā*; निर्माण शक्तिवत् = the power of creation; मोह शक्तिः = the power of delusion; च = and; विद्यते = is; असौ = this power of delusion; तम् = to that; जीवम् = *jīva*; मोहयति = deludes.

As the Divine potentiality *māyā* has the power of creation, so also it has the power of delusion. This power of delusion deludes the *jīva*. (12)

Yā māheśvarī māyā tasyā nirmāṇa śaktivat: That power which is called *māyā of Maheśvara*, like its power to create the world (vide *śloka* 2 ante).

This *māyā* is called *saṁkalpa* in *Aitereya upaniṣad, tapasyā in Taittirīya Upaniṣad Ikṣaṇa* in *Chāndogya Upaniṣad* and expansion in *Bṛhadāraṇyaka upaniṣad*.

Like that *nirmāṇa śakti* (the power to create) this *māyā* has another *śakti* aspect.

Moha śaktiḥ ca vidyate asau tam jīvam mohayati: It is called the Power of delusion. This *moha śakti* deludes the *jīva* and that delusion is the cause for the *Paramātmā* being reduced to the level of the *jīvātmā*. The same *moha śakti* creates the duality of *jīva* and *jagat*. Thus *Paramātmā* becomes divided into the seer who is limited by the seen, and the seen which is limited by the seer. Limitation means mutual dependence. In the *jīvātma bhāva* the sense of limitation, and the limitation, exist in mutual appreciation. So the Conditioned Consciousness gets deluded into believing.

Māyā is defined in different ways: according to *Sāṁkhya* philosophy, it is the power of the Lord, as other than *Paramātmā*, so it ends in *dvaita*. According to *Vedānta māyā* means (*mā* + *yā*) what which is not, that imaginary power invoked to explain the world. According to *Santa Jñāneśvara*,

(*Miyate anayā iti māyā*) it is that which expresses measured knowledge. This definition does not allow the existence of ignorance, avidyā, etc. (*Amṛtānubhava* VII) that it is conditioned. The classic scriptural comparison of this *moha* is the parrot on the *nalika* (a stick inside a rotating tube). To eat the fruit suspended from the tube, the parrot has to sit on it, and as it rotates, the parrot holds on to the tube, fearing it will fall, and forgetting its own power to fly away at its own free will. And the bird is easily caught.

In the same way, the *jīva* himself holds on to the world and deludes himself that God has created the bondage.

What are the consequences of the *jīvatma bhāva*? The next *śloka* answers this point, and concludes the theme of *Īśvara sṛṣṭi*.

मोहादनीशतां प्राप्य मग्नो वपुषि शोचति ।
ईशसृष्टमिदं द्वैतं सर्वमुक्तं समासतः ॥१३॥

Mohād-anīśatāṁ prāpya magno vapuṣi śocati
Īśa-sṛṣṭam-idaṁ dvaitaṁ sarvam-uktaṁ samāsataḥ (13)

मोहात् = due to this delusion; अनीशताम् = loss of *Īśvarahood* i.e. the power of control of *māyā*; प्राप्य = having attained; वपुषि = in the body; मग्नः = identified, that *jīva*; शोचति = suffers (and enjoys); ईश सृष्टम् = created by *Īśvara*; इदम् द्वैतम् = this world of duality; सर्वम् = all this; समासतः = in short; उक्तम् = is discussed.

The *jīva* loses the *Īśvarahood*, due to this power of delusion and thereafter gets identified with individual body and suffers the experience of limited existence. This is in short, the duality created by the *Īśvara*. (13)

Mohāt anīśatām prāpya: Because of the *Moha śakti*

the *jivā* imagines that he has no freedom and no power. (*Īśatām* means *Īśvaratva*, the status of being the Lord, the Powerful, free, *anīśtām* means the loss of status of *Īśatva*, the loss of freedom). How freedom is lost?

Vapuṣi magnaḥ śocati: Because the *jīva* got identified with the gross body. And thereafter, he is subject to misery. The whole downfall starts with this *moha līlā* which is so fantastic and unconquerable that it sees valuable gems in stone pieces, wife in an assemblage of bones, blood, fat etc and considers this body made of the five great elements as "I" the *Ātmā*.

Īśa sṛṣṭam idam sarvam dvaitam samāsataḥ uktam: This identification with the body and then undergoing all the consequent experiences is called 'duality' which is created by *Īśvara*, has been described briefly so far (from *ślokas* 2 - 13).

Now begins the discussion on the *dvaita* created by the *jīva* (*jīva sṛṣṭi dvaitam*). When this is understood, it will become obvious that there is no misery in God's creation, all the misery is only in the *jīva*'s creation!

सप्तान्नब्राह्मणे द्वैतं जीवसृष्टं प्रपञ्चितम् ।
अन्नानि सप्त ज्ञानेन कर्मणाऽजनयत्पिता ॥१४॥

Saptānna brāhmaṇe dvaitaṁ jīvasṛṣṭaṁ prapañc itam
Annāni sapta jñānena karmaṇā 'janayat pitā (14)

सप्त अन्न ब्राह्मणे = in *sapta anna brāhmaṇa* of *Bṛhadaraṇyak upaniṣad*; जीव सृष्टम् = created by *jīva*; द्वैतम् = world of duality; प्रपञ्चितम् = is exhaustively discussed; पिता = the all creator *jīva*; ज्ञानेन = by knowledge; कर्मणा = by *karma*; सप्त अन्नानि = the seven foods; अजनयत् = created.

In the *saptānna brahmaṇa* of *Bṛhadaraṇyaka upaniṣad*, the

world of duality created by *jīva* is discussed exhaustively. The *jīva* created seven types of foods, with the help of knowledge and action. (14)

Saptānna brāhmaṇe jīva sṛṣṭm dvaitam prapañ citam: In the *Saptānna Brāhmaṇa* (a chapter) in *Bṛhadāraṇyaka upaniṣad*, the duality created by the *jīva* is exhaustively explained. What has been said in that *upaniṣad* is given in the second line of this *śloka* upto *śloka* 16.

Pitā jñānena karmaṇā sapta annām ajanayat: (In this context) It is the *jīva* who creates the duality, by the two methods of knowledge and action, he created seven types of *Anna* or food. The *karma* and the knowledge determine the type of embodiment that the *jīva* takes. Action is born according to one's knowledge. (ref. *K.U.* V.7 *yathā karma yathā śrutam*).

The seven kinds of food are explained -

मर्त्यान्नमेकं देवान्ने द्वे पश्वन्नं चतुर्थकम् ।
अन्यत्त्रितयमात्मार्थम् अन्नानां विनियोजनम् ॥१५॥

Martyānna mekaṁ devānne dve paśvannaṁ caturthakam
Anyat tritayam ātmārtham-annānāṁ viniyojanam (15)

मर्त्यान्नम् = the food of the mortals; एकम् = is one; देवान्ने = the foods of the gods; द्वे = are two; पश्वन्नम् = the food of the animals etc; चतुर्थकं = is the fourth; अन्यत् = the remaining; त्रितयम् = three types; आत्मार्थम् = for the self (i.e. *jīva*); अन्नानाम् = of the foods; विनियोजनम् = purposeful classification.

There is but one food for the mortals, two for the Gods, the fourth is that for animals, and the remaining three are considered to be for *jīva*. This is the classification of foods. (15)

Martyānnam ekaṁ : one kind of food is meant for mortals. *Devānne dve*: for the Gods, there are two types, *Paśvānnam caturthakam* : the fourth kind is for the animals. *Anyat tritayam ātmārtham* The remaining three are intended for the *Ātmā* or *jīva. Annānām viniyojanam* In this way the seven types of food are classified in seven categories. These seven types of food which symbolise the respective fields of experiences are declared as the *jīva sṛṣṭi prapañca* in the *upaniṣad*.

Which are these seven foods are explained now -

व्रीह्यादिकं दर्शपूर्णमासौ क्षीरं तथा मनः ।
वाक्प्राणाश्चेति सप्तत्वमन्नानामवगम्यताम् ॥१६॥

Vrīhy-ādikaṁ darśa-pūrṇa māsau kṣīraṁ tathā manaḥ
Vāk prāṇāśceti saptatvam annānām avagamyatām (16)

व्रीह्यादिकम् = wheat etc; दर्शपूर्णमासौ = the *yaga* called *darśa* and *pūrṇamāsa*; क्षीरम् = the milk; तथा = and; मनः = the mind; वाक् = speech; प्राणः = vital air; च = and; इति = thus; अन्नानाम् = of the food; सप्तत्वम् = the seven types; अवगम्यताम् = should be understood.

For our understanding, the seven types of foods are, wheat etc; darśa and pourṇamāsa yāga ; milk, similar, mind, speech and vital air. (16)

Vrihyādikam: The food for human beings (*martyānnam*) consists of grains such as rice, wheat, barley etc. *Darśa pūrṇam āsou* food for the deva-s (devānna) is of two types of *yajna, darśayāga* and *pūṇamāsa yāga* (certain types of rites to be done on *Amāvāsya* i.e. new moon, and *Pourṇimā* i.e. full moon days). These are offerings to support the *deva loka* or *pitṛ loka* through different types of *pūjā, karma-s, yāga-s, yajña* etc. *Tatha ksīram*: Milk etc is the food for the animals. They consume food as created by the Lord without modification.

Manaḥ vāk ca prāṇāḥ: The remaining three types of food for the *Ātma tattva* are: the mind, speech and the vital air.

Without the mind, *prāṇa śakti* and *vāk śakti jīva* cannot exist. And the *jīvātmā* is living only in association with the *vāk, prāṇa* and mind. When the *jīvātmā* departs from the body he carries with him the package of the mind containing all the impressions, and the *vāsanā-s* in this life, on to the next life, where he unfolds it for his new life.

So, for the *jīvātmā*, the mind, *prāṇāḥ* and speech are the field of experience. For the animals it is raw food as created by God; for the *devā-s* it is *yajña*, and for the human beings, it is food created and modified by different processes. *Iti annānām saptatvam avagamyatām.* Thus all the seven types of food are created by the *jīvātmā* for his own enjoyment.

But then, are not these seven types of food created by *Īśvara*? How are they called the *jīva's sṛṣṭi*?

ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।
तथापि ज्ञानकर्मभ्यां जीवोऽकार्षीत्तदन्नताम् ॥१७॥

Īśena yadyapy-etāni nirmitāni svarūpataḥ
Tathāpi jñānakarmābhyāṁ jīvo'kārṣāttadannatām (17)

यद्यपि = although; एतानि = these seven types of foods; ईशेन = by the *Īśvara*; स्वरूपतः = from his own being; निर्मितानि = are created; तथापि = even then; जीवः = the *jīva*; ज्ञानकर्मभ्याम् = by the knowledge and *karma*; तद् = to these; अन्नताम् = objects and instruments of enjoyments; अकार्षीत् = made.

Although these seven types of food are created by *Īśvara* from His essential nature, the *jīva* has attributed utility and enjoyment by his knowledge and actions. (17)

Yadyapi etāni īśena svarūpataḥ nirmitāni: Although these foods are, indeed, created by *Īśvara, tathā api jīvaḥ jñāna karmābhyām tat annatām akārṣīt* however, the same objects are converted into *bhogya vastu* (objects of enjoyments by the *jīva* by the process of *jñāna* and *karma* (vide *śloka* 14 ante).

Thus, every field of experience (the seven types of foods) has two aspects - the *Īśvara sṛṣṭi* i.e. the creation by the Lord, and second, as the *bhogya vastutva* - i.e. enjoyment of objects for the *jīva*. The latter aspect associated with the world is *jīva's* creation. It is *kārya* from the Lord's point of view. Doubtless, everything is created by the Lord. But everything is aceepted by the *jīva* as its own *bhogya vastu*. It is in the involvement in the *bhoga* aspect that the *jīva*'s problems begin.

These two aspects, namely the *kāryatva* from *Īśvara*'s point of view, and the *bhogyatva* from the *jīva*'s point of view are further explained. -

ईशकार्यं जीवभोग्यं जगद्द्वाभ्यां समन्वितम् ।
पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ॥१८॥

Īśakāryaṁ jīvabhogyaṁ jagad dvābhyāṁ samanvitam
Pitṛjanyā bhartṛbhogyā yathā yoṣit tathe ṣyatām (18)

जगत् = this world ie food etc: ईशकार्यम् = being created by iśvara; जीवभोग्यम् = being experienced by *jīva*; द्वाभ्याम् = by two (i.e. effect and object of experience); समन्वितम् = endowed with; यथा = as; योषित् = a woman; पितृजन्या = created by father; भर्तृभोग्या = object of experience

for husband; तथा = similarly; इष्यताम् = know about the world (ie seven types of food).

This world is associated with these two aspects viz. (i) it is a creation (i.e. effect of *Īśvara* and (ii) a field of experience for the *jīva*. Just as a woman is created by her father and is an object of experience for the husband, so is the case of these seven types of foods. (18)

Jagat dvābhyām samanvitam: The seven types of food that are being discussed with reference to *jīva sṛṣṭi*, each of them is associated with two aspects. *Īśa kāryam jīva bhogyam*: (i) It is created by God, and (ii) the same thing accepted by the *jīva* as the field of experience for itself.

Yathā pitṛjanyā yoṣit bhartṛ bhogyā: Just as a woman is created by the parents. She is the *kārya* from the parents point of view; at the same time she is the field of experience for the husband.

Tathā īṣyatām: In the same way everything in the world has these two aspects. Everything that is created by the Lord is thus "re"-created into the field of experience by the *bhoga buddhi* of the *jīva*.

The clear understanding of this demarcation between these two aspects in every experience in life will and should lead to a weakening of attachment to the world. With such a vision, it will be possible to stay in the Lord's creation and be free from all attachments to both "*Īsa sṛṣṭi* and *jīva sṛṣṭi*.

How these two aspects *Īśa kāryam* and *jīva bhogyam* are both associated with the same experience is now explained.-

मायावृत्त्यात्मको हीशसंकल्पः साधनं जनौ ।
मनोवृत्त्यात्मको जीवसंकल्पो भोगसाधनम् ॥१९॥

Māyā vṛttyā tmako hīśa saṁkalpaḥ sādhanaṁ janau
Mano vṛttyātmako jīv asaṁkalpo bhoga sādhanam (19)

ईशसङ्कल्पः = the contemplative thought of *Īśvara*; हि = indeed; मायावृत्त्यात्मकः = is the manifestation of *māyā* as effects; जनौ = for the creation of this world; साधनम् = is an instrument; जीव सङ्कल्पः = the contemplative thought of *jīva*; मनोवृत्त्यात्मकः = is the manifestation of mind's modification; भोग साधनं = is the instrument of experience.

The contemplative thought of *Īśvara*, which is of the nature of *māyā* is the cause for the creation of this world. The contemplative thought of *jīva*, which is of the nature of the modifications of the mind, is the cause for the experience for the *jīva*. (19)

Sādhanam janau: for the creation of the world, i.e. for the *Īśa kārya* aspect of every object, two factors have together been the cause;

(i) *Īśa saṅkalpaḥ* the desire in the Lord for creation to become many (vide *śloka* 5 ante); and
(ii) *Māyā vṛtyātmakaḥ* the modifications in the *prakṛti* or *māyā*. (vide 2 ante).

Bhoga sādhanam: for the *jīva bhogyam* aspect, the cause is *mano vṛtyātmakaḥ jīva saṅkalpaḥ*: the *saṅkalpa* or desire in the mind of the *jīva* for the enjoyment of that object (which has been created by the Lord). An illustrative example would be the discovery by the scientist (*Īśa kārya*) and its application by the technologist (*jīva bhogya*). So also everything is created by the Lord, and then in everything is discovered a field of experience by the *jīva*! For example, so many children are born in the world (God's *sṛṣṭi*) and it makes no difference to the individual, but when one child happens to be born to one's own child or grandchild,

then a whole field of experience opens up, of joys and sorrows (*jīva bhogyam*). So all problems arise with *jīva sṛṣṭi*.

This is now explained through an example.

ईशनिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।
भोक्तृधीवृत्तिनानात्वात्तद्भोगो बहुधेष्यते ॥२०॥

Īśanirmita maṇyādau vastu nyekavidhe sthite
Bhoktṛ dhīvṛtti nānātvāt tadbhogo bahu dheṣyate (20)

ईशनिर्मित = created by the *Īśvara*; मणि = diamond; आदौ = etc; वस्तुनि = object; एक विधे = of one kind; स्थिते = is; भोक्तृ धीवृत्ति = the understanding of the experiencer to enjoy; नानात्वात् = being of many types; तद्भोगः = the experience of that object; बहुधा = of many types; ईष्यते = is accepted to be.

The object created by *Īśvara*, such as a diamond, gem etc, is of one kind. However, depending on the multitude of its utility by the enjoyer (*jīva*), the same object is experienced in many ways. (20)

Īśa nirmita maṇi ādau vastuni eka vidhe sthite: Objects created by God such as diamonds and other gems, remain the same, they do not change. However, *bhoktṛ dhī vṛtti nānātvāt* the thoughts of a person looking at them will differ depending on *tat bhogaḥ bahudhā īṣyate*: the value that the individual gives to that object, and how he intends to use that object within his field of experience.

The simile continues to show how the same gem can be experienced in three different ways.

हृष्यत्येको मणिं लब्ध्वा क्रुध्यत्यन्योह्यलाभतः ।
पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ॥२१॥

Hṛsya ty eko maṇiṁ labdhvā krudhya ty anyo hyalā bhataḥ
Paśyaty-eva virakto- 'tra na hṛṣyati na kupyati (21)

एकः = a person; मणिम् = the diamond; लब्ध्वा = having got; हृष्यति = becomes happy; अन्यः = the other person; हि = while; अलाभतः = having not gained; क्रुध्यति = becomes angry; अत्र = in this diamond; विरक्तः = a person of dispassion; पश्यति = sees; एव = only; न = not; हृष्यति = becomes happy; न = not; कुप्यति = becomes angry.

If one becomes happy having got the diamond, the other becomes angry for not getting it. While a man of dispassion only sees the diamond, but neither he becomes happy nor angry. (21)

Ekaḥ maṇim labdhvā hṛṣyati: one person may feel happy when he gets a precious gem; *anyaḥ hi alābhataḥ krudhyate*: another not being able to obtain it gets frustated and angry; *virakta atra paśyati eva*: a third individual who is not interested in this (or any other) gem, he (also) sees the same gem, but *na hṛṣyati na kupyati*, he is neither elated nor is he angry (with disappointment). For such an indifferent person, the object can cause neither joy nor sorrow.

Continuing this analysis -

प्रियोऽप्रिय उपेक्ष्येश्चेत्याकारा मणिगास्त्रयः ।
सृष्टा जीवैरीशसृष्टं रूपं साधारणं त्रिषु ॥२२॥

Priyo'priya upekṣya sceti ākārā maṇigās trayaḥ
Sṛṣṭā jīvair-īśa-sṛṣṭaṁ rūpaṁ sādhāraṇaṁ triṣu (22)

मणिगाः = with reference to the diamond; प्रियः = liking; अप्रियः = disliking; उपेक्ष्यः = indifference; च = and; इति

= these; त्रयः = three; आकाराः = shapes i.e. differences; जीवैः = by the *jīva*; सृष्टाः = are created; त्रिषु = among these three differences; साधारणम् = common; रूपम् = shape/form; ईशसृष्टम् = is created by *Īśvara*.

Liking, disliking and indifference are the three kinds of differences created by *jīva*. The common aspect of the same diamond is created by *Īśvara*. (22)

Manigāḥ priyaḥ apriyaḥ upekśya ca iti trayaḥ ākārāḥ jīvaiḥ sṛṣṭāḥ: with reference to the same gem liking, disliking and indifference, these three responses, or shapes of thought (*ākārāḥ*), are created by the *jīva* (not by *Īśvara*). The *gem Triṣu sādhāraṇam rūpam īśa sṛṣṭam* is the common denominator on which these three shapes are created by the *jīva*.

This *jīva*'s creation of the different shapes on *Īśvara*'s creation is explained further through an example.

भार्या स्नुषा ननान्दा च याता मातेत्यनेकधा ।
प्रतियोगिधिया योषिद्भिद्यते न स्वरूपतः ॥२३॥

Bhāryā snuṣā nanāndā ca yātā māte tyanekadhā
Pratiyogi dhiyā yoṣid bhidyate na svarūpataḥ (23)

योषित् = woman; प्रतियोगि धिया = with reference to the relative; भार्या = wife; स्नुषा = daughter in law; ननान्दा = sister in law; याता = wife of brother in law; माता = mother; इति = in this way; अनेकधा = in many ways; भिद्यते = is differentiated; स्वरूपतः = essentially; न = not.

A woman can be differentiated with reference to a relative as, wife, daughter-in-law, sister-in-law, wife of a brother-in-law, mother etc, in many ways, but essentially she cannot be differentiated (she being one). (23)

Yoṣit pratiyogi dhiyā anekadhā bhidyatē: The (same) woman gets differentiated into many-ness (many relationships) according to the point of reference, according to the *buddhi* of the *jīva*.

Bhāryā, snuṣā, nanāndā, yātā, mātā: Such as the wife, daughter-in-law, sister-in-law, wife of husband's brother, or mother. *Iti*: in this way, different names are superimposed on the same woman depending on the point of reference in relationship.

One does not suffer being a human being, but all suffering starts when *ākārā-s* are assumed on oneself as husband, wife, father, son etc. In *svarūpataḥ*, in i.e. essence one is the same, it is when one splits one's personality into superimposed shapes that the conflict of "mine" and "yours" or "his" begins.

A peculiar doubt is now raised with reference to the above example of the many-ness on the same woman. -

ननु ज्ञानानि भिद्यन्तामाकरस्तु न भिद्यते ।
योषिद्वपुष्यतिशयो न दृष्टो जीवनिर्मित: ॥२४॥

Nanu jñānāni bhidyantām ākarastu na bhidyate
Yoṣid vapuṣya tiśayo na dṛṣto jīva nirmitaḥ (24)

ननु = a doubt is raised; ज्ञानानि = the knowledges of the woman being a wife etc; भिद्यन्ताम् = may they be different; आकार: = the shape difference; तु = indeed; न = not; भिद्यते = are seen to be different; योषित् वपुषि = in the woman's body; जीव निर्मित: = created by *jīva*; अतिशय: = additional specifications; न = not; दृष्ट: = are seen.

A doubt is raised. Let there be differences in the knowledge about woman (such as wife, mother etc) but one is not able

to see any additional and specific difference created in the body of the woman, by the *jīva* (24)

Nanu jñānani bhidyatām ākārastu na bhidyate: Now, one can agree that with reference to one and the same individual the understanding can be different. Nevertheless, one does not see any differnce in the woman, whether she is a mother, or mother-in-law, or wife etc.

Yoṣit vapuṣi jīva nirmitaḥ atiśayaḥ na dṛṣtaḥ: in the body of the woman, the many-ness that has been created by the *jīva* cannot be seen as something special. There are no distinctive features to distinguish whether she is a mother, daughter, etc., at any particular time!

This doubt is cleared in the next *śloka* -

मैवं मांसमयी योषित्काचिदन्या मनोमयी ।
मांसमय्या अभेदेऽपि भिद्यते हि मनोमयी ॥२५॥

Maivaṁ māṁsa-mayī yoṣit kācid anyā mano mayī
Māṁsa mayyā abhede 'pi bhidyate hi mano mayī (25)

एवम् = like this; मा = don't conclude; मांसमयी = made of muscles; योषित् = woman's body; काचित् = something; अन्या = is different; मनोमयी = the mental understanding of mother etc; मांसमय्याः = from the muscular; अभेदे = not different; अपि = although; मनोमयी = the mental figure; भिद्यते = is different; हि = indeed.

The answer is - don't conclude like this. The woman's body made of muscles etc is different and the mental understanding of the woman as mother, wife etc is different. Although, the gross muscular body may not be different, but the mental perception of that woman (as mother etc) is certainly different. (25)

Mā eva: It is not so. Do not say that there is no

difference or special characteristic created in the woman which can demarcate the *Īśvara sṛṣṭi* from *jīva sṛṣṭi.*

Māṁsa-mayī yoṣit kācit: The woman made of flesh and bones which is the Lord's creation is one thing *mano-mayī anyā*: the woman seen as mother, sister etc is something else. It is different and more subtle, more in the mind than what you apparently see as the physical body.

Maṁsamyyāḥ abhede api mano mayī bhidyate hi: Although the physical body made of flesh & bones remains the same, the differences lie in how she sees herself and other see her role in their mutual relationship and respective points of reference. These relationships are established only in the mind in the form of mental images. These types of differences in the same object exist only in *jīva sṛṣṭi* and never in *Īśvara sṛṣṭi* (where the concept of "mind" has no existence).

A further doubt is raised on another aspect of the same example -

भ्रान्तिस्वप्नमनोराज्यस्मृतिष्वस्तु मनोमयम् ।
जाग्रन्मानेन मेयस्य न मनोमयतेति चेत् ॥२६॥

Bhrānti svapna manorājya smṛtiṣ vastu mano mayam
Jāgran mānena meyasya na mano maya teti cet (26)

भ्रान्ति = delusion; स्वप्न = dream; मनोराज्य = imagination; स्मृतिषु = in the memory etc; मनोमयम् = mental thought only; अस्तु = may be accepted; जाग्रन्मानेन = with reference to the waking experience; मेयस्य = of the direct object of perception; मनोमयता = mental thought only; न = not; इति चेत् = if argued in this way?

The mentation can be acceptable with reference to delusion, dream, imagination, memory etc. However, with reference to the

direct object during the experience of the waking world, how can one accept the mental thought to be real? (26)

Bhrānti svapna manorājya smṛtiṣu astu manomayam: In delusion, dreaming, imagining, fantasising and memory, the objects can be accepted as being caused by the mind; but the doubt is -

Jāgrat mānena meyasya na mano mayatā iti cet: In the waking state (when all the faculties are alert) when one is seeing the woman directly in flesh and blood, is it possible that she is only imagination, (*manomayī*)?

The teacher replies to this question in the next few *śloka-s.*

बाढं माने तु मेयेन योगात्स्याद्विषयाकृतिः ।
भाष्यवार्तिककाराभ्यामयमर्थ उदीरितः ॥२७॥

Bāḍhaṁ māne tu meyena yogāt syād viṣayā kṛtiḥ
Bhāṣya vārtika kārābhyām ayam artha udīritaḥ (27)

बाढं = yes it is true that object is real in waking state; माने = in the thought of knowledge; विषयाकृतिः = the shape of the thought; तु = certainly; मेयेन = by the objects of knowledge; योगात् = in relation to; स्यात् = is; अयम् = this; अर्थः = meaning; भाष्य वार्तिक काराभ्याम् = by the *bhayṣyakāra śhaṅkarācārya* and *sureśvarācārya*; उदीरितः = is declared.

Certainly one can. The thought of an object in the mind results when the object of the thought comes in contact with the mind. This is declared to be so by both, *Śankarācārya* and *Sureśvarācārya*. (27)

Bādham: Yes! doubtless there is truth in what you say!

Māne viṣayā-kṛtiḥ tu meyena yogāt syāt: In the waking

state, knowledge about any object is gained by the mind going and touching that object and assuming the shape of that object.

Ayam arthaḥ bhāṣya vārtika kārābhyām udīritaḥ: This is the meaning given by *Bhagavān Śankarācārya*, the great *bhāṣyakāra*, and *Bhagavān Sureśvarācārya*, the well known *vātikakāra*, what they have stated is that the knowledge of an object takes place only in the mind, not directly. The whole world, therefore, exists only in the mind. Thus, in deep sleep, when the mind is totally folded up, it cannot go and come into contact with the gross waking world, including one's own gross body. It cannot take the shape of any object and hence there is no knowledge.

Continuing to cite the above mentioned *Ācāryā-s* -

मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा ।
रूपादीन्व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ॥२८॥

Mūṣā siktaṁ yathā tāmraṁ tannibhaṁ jāyate tathā
Rūpādīn vyāpnuva ccittaṁ tannibhaṁ dṛśyate dhruvam (28)

यथा = as; ताम्रम् = the copper; मूषासिक्तं = poured in the mould; तन्निभम् = of that shape; जायते = takes the shape; तथा = similarly; रूपादीन् = to forms etc; व्याप्नुवत् = objectifying; चित्तम् = mind; ध्रुवम् = indeed; तन्निभम् = of that type of object; दृश्यते = is seen to acquire.

As copper poured in a mould takes the shape of that mould, similarly, the mind objectifying different objects like forms etc. also takes the thought of that object. (28)

Is this *śloka* the teacher quotes *Ādi Śankara* from his *Upadeśa Sāhasri* 14.3 & 4:

Yathā muṣāsiktaṁ tāmraṁ tannibham jāyate: when molten copper is poured into the mould of an object, it takes

the shape of that mould or pattern, *tathā rūpādīn vyāpnuvat cittaṁ tannibhaṁ dṛśyate dhruvam*: in the same way, the mind is able to take the form of everything in this world, not only relating to color and form, but also to *śabda, sparśa, rasa* and *gandha*. The mind or *cittam* is thus able to comprehend all the five types of objects, by taking the shape according to the object of knowledge.

In this way, the *manomayī ākṛti*, and gross *ākṛti*, are able to exist only because there is gross shape or *ākārā* outside. That shape is accepted by the mind when it comes in contact with the object. No speciality can be seen in the object in a gross way, because the speciality (the special "shape") is happening at the level of the *manomayī ākṛti*. In this way, *jīva sṛṣṭi* is *manomayī* and *Īśa sṛṣṭi* is *sañkalpamayī*.

The quotation from *Upadeśa Sāhasri* continues with an illustration to prove the same point -

व्यञ्जको वा यथाऽऽलोको व्यंग्यस्याकारतामियात् ।
सर्वार्थव्यञ्जकत्वाद्धीरर्थाकारा प्रदृश्यते ॥२९॥

Vyañjako vā yathā''loko vyaṁgyasy-ākāratā-miyāt
Sarvārtha-vya-ñjakatvād-dhīḥ arthākārā pradṛśyate (29)

यथा वा = or like; व्यञ्जक: आलोक: = the light illuminating the object; व्यंग्यस्य = of the object; आकारताम् = shape; इयात् = is taken; धी: = the thought; सर्वार्थ = all the objects of knowledge; व्यञ्जकत्वात् = being the illuminator; अर्थाकारा = of the shape of the object; प्रदृश्यते = is seen.

Or, as the light illuminating as object takes the shape of that object, so also the thought being an illuminator of all objects of knowledge, is seen to take the shape of these objects. (29)

Yathā vā vyañjakaḥ ālokaḥ vyaṅgyasya ākāratām iyāt: Or just as light by itself has no shape, but when the light

rays reach an object they take its shape, whatever it may be.

Dhīḥ sarvārtha vyañjakatvāt arthākārā pradṛśyate: The mind, being able to know everything - whether it is a gross object in terms of form, colour, sound, smell, touch or taste; or the object is in the form of an emotion, such as love, greed, passion, anger etc., or it is a concept at the level of intellect – the mind takes the shape of that particular object or *artha*.

Therefore, the conclusion reached by the examples given in these two *śloka-s* 28 and 29, is that every object has these two aspects:
(a) creation of the *Īśvara*; and
(b) creation of the *jīva*, wherein there is a sense of enjoyership or a sense of experience associated with that object.

Now another authority, namely of *Sureśvarācārya* is given. *Sureśvarācārya* is accepted with great reverence and esteem by those who follow *Śaṅkarā Samprādāya* very strictly. He is held to have interpreted *Adi Śaṅkara's* teachings most accurately.

मातुर्मानाभिनिष्पत्तिर्निष्पन्नं मेयमेति तत् ।
मेयाभिसंगतं तच्च मेयाभत्वं प्रपद्यते ॥३०॥

Mātur mānābhi niṣpattiḥ niṣpannaṁ meyam-eti tat
Meyābhi saṅgataṁ tac-ca meyābhatvaṁ prapadyate (30)

मातुः = from the knower (according śloka 11); मानाभिनिष्पत्तिः = the means of knowledge called thought; निष्पन्नम् = born; तत् = that thought; मेयम् = to the object of knowledge; एति = goes; तत् च = and that thought; मेयाभिसङ्गतम् = having come in contact with the object of knowledge; मेयाभत्वम् = the shape of the object of knowledge; प्रपद्यते = attains.

A thought (i.e. mind) from the knower is born and comes in contact with the object. Having come in contact with the object of knowlede, the knowledge of the object takes place. (30)

How knowledge takes place is explained in this *śloka*

Mātuḥ: The knower, the *jīva* which was referred to in *śloka* 11 ante, as being made compositely of
(a) the substratum or Pure Consciousness, the *Paramātmā*;
(b) the conditioning called the *liṅga śarīra* or subtle body, and
(c) the expression of the Absolute through the limitation called *cit-chāya*. This *jīva* is referred to as *mātuḥ*.

From this *jīva* or the knower, the mind (*māna* is the *pramāṇa*) is born. (The Pure Consciousness for no reason or logic) because of its own nature and potentiality appears as if to separate into two aspects the knower and the known, the former being *jñāna pradhāna* and the latter being *astitva pradhāna*. This is called the mind or *antaḥkaraṇa*).

Niṣpannam tat meyam eti: Once the mind is born it goes towards the object of knowledge. Then, *tacca meyābhi samgatam meyābhatvam prapadyate*: when the mind comes in contact with the object, it takes the shape of that object (like water assuming the shape of the container). The mind flowing through the channels of the sense organs comes in contact with the sense objects and takes the respective shape. (This is called *vṛtti vyāpti*). This is the way objects are cognized.

If the gross object is understood by the mind, who understands the mental creation? This is explained -

सत्येवं विषयौ द्वौ स्तो घटौ मृण्मयधीमयौ ।
मृण्मयो मानमेयः स्यात्साक्षिभास्यस्तु धीमयः ॥३१॥

Saty evaṁ viṣayau dvau sto ghaṭau mṛṇmaya dhīmayau
Mṛṇmayo mānameyaḥ syāt sākṣi bhāsyas tu dhīmayaḥ (31)

एवम् सति = this being so; विषयौ = objects; द्वौ = two; स्तः = are; मृण्मयः = the mud pot; धीमयः = the thought pot; घटौ = pots; मृण्मयः = the mud pot; मानमेयः = is known by the means of knowledge (i.e. eyes, mind etc.); स्यात् = is; धीमयः = the thought pot; तु = indeed; साक्षिभास्यः = is illumined by witness.

This being so, the object, 'pot', is of two kind, (i) made up of mud and (ii) made up of thought. The mud pot is known by the means of knowledge (i.e. eyes etc and mind). The "pot thought" is illumined by witness. (31)

Evam sati viṣayau dvau staḥ mṛṇmaya dhīmayau ghaṭau: This being so, every object has these two aspects, associated with it. In other words, the pot is made of two things - the mud and the mind.

Mṛṇmayaḥ mānameyaḥ syāt: the pot is made out of mud, and it is known in the mind.

The pot which is in the mind, who knows that?

Dhīmayaḥ tu sākṣi bhāṣyaḥ: the witness or the *sākṣī* is the knower of the thought of the pot in the mind.

The whole world is illumined and known by the mind. When it is known by the mind it enters one's territory with the potential to make one happy or unhappy. The freedom of choice is one's own, whether to allow that potentiality to express itself in the form of giving value to the world and seeking happiness in it, or devalue it

totally and remain unborn as an individual. Then one cannot be made a *sukhi* or *duḥkhi* by anything in the world. When one stands apart and watches the mind and its content play out this drama with every object in the external world, gradually the mind loses its potency to make one dance to its tune. The external level is God's creation and holds no problem, it is when *jīva*'s creation is introduced, that problems begin.

What is indicated by this analysis is, that man's creation is dvaitam, duality, which causes bondage. This is explained -

अन्वयव्यतिरेकाभ्यां धीमयो जीवबन्धकृत् ।
सत्यस्मिन्सुखदुःखेस्तस्मिन्नसति न द्वयम् ॥३२॥

Anvaya vyatirekā bhyāṁ dhīmayo jīva bandhakṛt
Satya smin sukha duḥkhestaḥ tasmin nasati na dvayam (32)

अन्वयव्यतिरेकाभ्याम् = by the process of inclusion and exclusion; धीमयः = the thought object; जीव बन्धकृत् = is the cause of bondage for *jīva*; अस्मिन् सति = when the *jīva's* creation is considered to be real; सुखदुःखे = the joy and sorrows; स्तः = are; तस्मिन्-असति = when the *jīva's* creation is not present; द्वयम् = the two; न = are not.

By the process of enquiry consisting of "inclusion and exclusion", (it is seen) that the 'thought-object' is the cause of bondage for *jīva*. When 'thought-object' is taken to be real, both joys and sorrows result, while in their absence, both joy and sorrows exist not. (32)

Anvaya vyatirekā bhyām dhīmayaḥ jīva bandhakṛt: by this technique of association and dis-association, it can be concluded that the *jīva* comes under bondage of this world, not because of God's creation, but because of the mental images that he forms in himself about God's creation.

Asmin sati sukha duḥkhe staḥ: furthermore, so long as this mental projection about the Lord's creation exists in an individual, he enjoys or suffers;

Tasmin asati dvayam na: on the other hand, when the mind does not accept anything in this world, there is neither joy nor sorrow. The bondage that man suffers from is because of the *jīva sṛṣṭi mānasa prapañca*, the mental projection of the world created by the *jīva*, therefore, it is "*jīva bandha kṛta*". When mental creation ceases, all binding chains are snapped, and one rises above the limitations of relative existence

Is the *anvayavyatireka* technique applicable with reference to external objects? This topic is discussed now -

असत्यपि च बाह्यार्थे स्वप्नादौ बद्ध्यते नरः ।
समाधिसुप्तिमूर्च्छासु सत्यप्यस्मिन्न बद्ध्यते ॥३३॥

Asat-yapi ca bāhyārthe svapn-ādau baddhyate naraḥ
Samādhi-supti-mūrcchāsu satyapya smin-na baddhyate (33)

स्वप्नादौ = in the dream etc; बाह्यार्थे असति अपि = although the external objects are not available; नरः = man; बद्ध्यते = is affected by (joy and sorrows); समाधि सुप्ति मूर्छासु = in *samādhi*, deep sleep and while under sedation; च = and; अस्मिन् सति अपि = although the outer objects are available; न = not; बद्ध्यते = is not affected (to be happy or not).

In dream etc man is affected by joys and sorrows, although the external objects are not available. Contrary to this, when the external objects are available, they are not able to affect a person in *samādhi*, deep sleep or under sedation. (33)

Svapnādau bāhyārthe asati api naraḥ baddhyate: in the dream state, or in the memory, there are no external objects,

actually present. Yet the individual experiences the joys and sorrows, although the objects are only at the level of the mind. This is one kind of perception.

Samādhi supti mūrchāsu bāhyartha sati api naraḥ na baddhyate: there is second kind of perception, which is quite the opposite - when an individual is in *samādhi* or in deep sleep plane of Consciousness, or when he has fainted or is un-conscious under medication, although all the external objects **are** present, the individual is not aware of them and is not influenced by their presence or absence.

The essence of the thought is that the *jīva's* bondage is created not by God but by the *jīva* alone. Therefore, the effort to release oneself from this bondage should begin from **one's own end**, not from the world's, nor the God's. "The mind in itself makes a heaven out of hell and a hell out of heaven". In correcting this hallucination and changing the vision lies the release. This path was indicated by Lord *Kṛṣṇa* when he said "Even if the most sinful man worships me and no other, he must be regarded as righteous, for he has decided firmly to change himself (Ch. IX.30).

To emphasize the *anvaya - vyatireka* technique two examples are given.

दूरदेशं गते पुत्रे जीवत्येवात्र तत्पिता ।
विप्रलंभकवाक्येन मृतं मत्त्वा प्ररोदिति ॥३४॥

Dūra deśaṁ gate putre jīvatye vātra tat pitā
Vipra laṁ bhaka vākyena mṛtaṁ matvā prarodıti (34)

दूरदेशम् = to a distant place; गते पुत्रे = when the son has gone; जीवति एव = although alive; अत्र = in his home; तत् पिता = his father; विप्रलम्भक = a liar; वाक्येन = by

the statement; मृतम् = dead; मत्वा = considering; प्ररोदिति = grieves and weeps.

Although the son is alive in a distant land, his father (deluded) by a statement of a liar grieves and weeps imagining his son to be dead. (34)

Dūra deśam gate putre jīvati eva vipralam bhaka vākyena: A son has gone to a distant place, although he is alive and well, because of the information given by a liar, *atra tat pitā mṛtam matvā prraroditi* the boy's father believed his son to be dead, and mourns his loss. Because of the false news, the living son is considered dead, and a dead son is born in the mind of the father. This is called *vyatireka*.

A second example follows -

मृतेऽपि तस्मिन्वार्तायामश्रुतायां न रोदिति
अतः सर्वस्य जीवस्य बन्धकृन्मानसं जगत् ॥३५॥

Mṛte-'pi tasmin vārtāyām aśrutāyāṁ na roditi
Ataḥ sarvasya jīvasya bandha kṛn mānasaṁ jagat (35)

तस्मिन् मृते अपि = although dead; वार्तायाम् अश्रुतायाम् = having not heard about the death news; न = not; रोदिति = weeps; अतः = therefore (according to this method of inclusion and exclusion); सर्वस्य जीवस्य = for all the *jīva-s*; मानसम् = mental; जगत् = duality and world; बन्धकृत् = is cause of bondage.

(In another case), Although really dead, but having not known about the death of a son, the father weeps not. Therefore, (it is concluded that) the *jīvadvaita*, which is mental projection, is the cause of bondage. (35)

Mṛte api tasmin vārtāyām aśrutāyāṁ na roditi: Although the son is dead (in a distant place), not having heard that

news, the father does not grieve. The mind is holding on only to the image of the living son.

These two examples show:-

Ataḥ sarvasya jīvasya bandha-kṛt mānasam jagat: Therefore, it can be concluded that the bondage of all *jīva-s* is only at the level of the mind and is the creation of the mind alone. Good, bad, friend, enemy such judgments of the world are only mental projections, according to the status of the mind at a particular moment.

A doubt is raised, that if it is said that external objects carry no significance for joys and sorrows and that all experiences are in the mind only, will not this line of thinking lead to the *vijñānavāda* of the *Bouddhā-s*?

This is now refuted -

विज्ञानवादो बाह्यार्थवैयर्थ्यात्स्यादिहेति चेत् ।
न हृद्याकारमाधातुं बाह्यस्यापेक्षितत्वतः ॥३६॥

Vijñāna vādo bāhyā rthavaiyarthyāt-syād iheti-cet
Na hṛdyā-kāra-mādhātuṁ bāhyasy-āpekṣit-tvataḥ (36)

बाह्यार्थवैयर्थ्यात् = the outer objects being not of any consequences; इह = in this line of thinking; विज्ञानवादः = the *vijñānvāda* of buddhists; स्यात् = is the conclusion; इति चेत् = if considered to be so; न = no; हृदि = in the mind; आकारम् = shape; आधातुम् = for getting; बाह्यस्य = of the external objects; अपेक्षितत्वतः = is expected to be present.

If one concluded from the above discussions, that the external objects being of no consequence one is talking about *Vijñāvāda* of *Bouddhā's*, it is a wrong conclusion. Because, for the erruption of thought in the mind an external object is essential. (36)

Bāhyārtha vaiyyarthyāt vijñāna vādaḥ iha syāt, iti cet?: The *vijñāna vādi-s* say that all the experiences are at the level of the mind and therefore the gross world is *mithyā* (unreal). It is of no consequence.

Now if you also say that everything is only a mental projection, and is the root cause of the *jīva*'s bondage, is this not likely to end up in the same *vijñāna vāda*? If this is your doubt -

Na hṛdi ākāram ādhātum bāhyasya apekśitatvataḥ: The teacher denies this, it is not so, because for the formation of the mental image, the presence of the external object is essential.

The mental projections have their basis on the external gross world created by God. This is not *vijñānavāda* which denies the external world as *mithyā*, as null and void. This is not accepted in the *vedānta śāstra*, because, without the external objects, the internal image cannot be formed.

The same objection can be answered in yet another way -

वैयर्थ्यमस्तु वा बाह्यं न वारयितुमीश्महे ।
प्रयोजनमपेक्षन्ते न मानानीति हि स्थितिः ॥३७॥

Vaiyarthya mastu vā bāhyaṁ na vārayitu mīśmahe
Prayojana mapekṣante na mānānīti hi sthitiḥ (37)

वा = or; वैयर्थ्यम् = the outer objects may be unimportant; अस्तु = may be so; बाह्यम् = the outer objects; वारयितुम् = to deny; न = not; ईश्महे = are able; मानानि = means of knowledge; प्रयोजनम् = purpose; न = not; अपेक्षन्ते = expect.

Or, let the external objects (i.e. God's creation) be not important at all, however, we can do nothing about their presence. The

means of knowledge (senses, mind etc), do not expect any purpose in knowing an object. (37)

Vaiyarthyam vā astu: or, if one accepts your (the student's) argument that external objects are not required for the formation of mental images, that without the presence of the external world (God's creation) one can still become miserable, because it is all only mental, ***bāhyam vārayitum na īśmahe***: nothing can be done about God's creation, only the mind is at one's own disposal.

Mānāni prayojanam na apekṣante: furthermore, by themselves, the means of knowledge viz, the mind and the sense organs, have no purpose to see or not to see etc. Only what is seen, heard etc in the external world can be experienced by the mind.

The sincere seeker leaves God's creation alone to take care of itself and focuses his attention on his mind which is creating the problem. Hence the *upaniṣad* says: "The path is so narrow that there will be no crowds on this path!"

Now a doubt is raised: If the mind is the sole culprit who creates so much havoc, by creating *dvaitam*, why not control the mind? -

बन्धश्चेन्मानसं द्वैतं तन्निरोधेन शाम्यति ।
अभ्यसेद्योगमेवातो ब्रह्मज्ञानेन किं वद ॥३८॥

Bandha ścen mānasaṁ dvaitaṁ tanni rodhena śāmyati
Abhya sed yoga mevāto brahma jñānena kiṁ vada (38)

मानसम् = mental; द्वैतम् = duality or world; बन्धः = bondage; चेत् = if considered; तत् = that (mental world and duality); निरोधेन = by absorption of the mind; शाम्यति = is removed; अतः = therefore; योगः = the *yoga* of mind absorption;

एव = alone; अभ्यसेत् = should be practiced; ब्रह्मज्ञानेन किम् = what is the need of knowledge of *Brahman*; वद = say what is achieved?

If mental world, is cause for bondage, then it can be removed by absorption of mind. Therefore, one should practice the *Yoga* of absorption of mind. What is the need of knowing *Brahman*? (38)

Mānasam dvaitaṁ bandhaḥ cet: The question: If the mind is responsible for creating the bondage on account of duality, then *tat nirodhena śāmyati*: the *mānasic dvaita* can be removed by controlling the mind?

Pātanjali yoga śāstra: states says, "when the *vṛtti* in the mind is suspended, this ability is called yoga" when the thoughts are suspended, mental creation cannot take place and the bondage, because of the mind ceases to exist.

Ataḥ yogam eva abhyaset brahma jñānena kim vada?: Therefore, only *yoga* needs to be practised. Why should we talk about *Brahma jñānam*? *Prānāyāmam, pratyāhāram* and *citta vṛtti nirodham*, should be able to eliminate the *mānasic* bondage!

This expression of frustation is answered by the teacher:

तात्कालिकद्वैतशान्तावप्यागामिजनिक्षयः ।
ब्रह्मज्ञानं विना न स्यादिति वेदान्तडिण्डिमः ॥३९॥

Tātkā lika dvaita śāntau apyāgāmi jani kṣayaḥ
Brahma jñānaṁ vinā na syād iti vedānta ḍiṇḍimaḥ (39)

तात्कालिक = for the time being; द्वैत = world of duality; शान्तौ अपि = although negated; आगामि = the future; जनिक्षयः = absence of birth; ब्रह्मज्ञानम् = knowledge of Brahman;

विना = without; न = not; स्यात् = is possible; इति = thus; वेदान्त डिण्डिम: = is the declaration of *Vedānta*.

(By the *Yoga* of absorption of mind), although there is a negation of mental world of duality, the freedom from future birth (and death) is not possible without the knowledge of ***Brahman***, thus declare the *vedānta śāstra*. (39)

Tāt kālika dvaita śāntau api: it is true that by *Prāṇāyāmam* and other forms of *yoga*, the frequency of thoughts in the mind can be reduced (*Ramana Maharṣi* also says this in *Upadeśa Sāram* 14). The mind **can** be made to quieten down. But the effect is only temporary. The moment the force of *Prāṇāyāmam* is withdrawn, *āgāmi janikṣayaḥ na*: the thoughts rise again, the duality manifests again, all the limitations that were buried under by the force of *yoga sādhanā* and which had remained in hybernation in seed form, the *saṁskāra* associated with one can come out, and it is back to the old cycle of births and deaths.

Release from *mānasic dvaita's* bondage cannot be achieved through such struggle and forced effort, but only by **totally erasing** all impressions from the mind.

Brahmajñānam vinā na syāt iti vedānta ḍiṇḍimaḥ: without knowing one's own essential nature, it is not possible to get out of the cycle of repeated births and deaths, so proclaim the *śruti-s*, the *vedānta śastra*.

The *yoga śāstra* can only deal with the path, the vehicle of bondage, but the *vedānta śāstra* deals with the very core of one's own essential nature. When *mānasic* bondage is mentioned and discussed, it does not mean that one should only focus on the mind and its control. The ultimate goal of *sādhanā* is to go beyond the mind and come to discover one's own Self. Once the source is reached, the mind will cease to be a tyranny. Let the world - God's creation, be as it is. The *Īśvara sṛṣṭi* is not the obstacle

for knowing the Truth. It is the *jīva sṛṣṭi* that has to be negated and conquered.

What is the approach to gain this *Brahma jñānam*? -

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम् ।
बुद्ध्वा ब्रह्माद्वयं बोद्धुं शक्यं वस्त्वैक्यवादिनः ॥४०॥

Anivṛtte-'pīśa sṛṣṭe dvaite tasya mṛṣā tmatām
Buddhvā brahmā dvayaṁ boddhuṁ śakyaṁ vastvaikya vādinaḥ (40)

ईशसृष्टे द्वैते अनिवृत्ते = without disappearance of the duality and world created by the *Īśvara*; अपि = although; तस्य = of that world; मृषात्मताम् = the illusory nature; बुद्ध्वा = having ascertained; वस्तु-ऐक्यवादिनः = of *vedāntin* accepting the non-dual *Brahman*; अद्वयम् = non-dual; ब्रह्म = Brahman; बोद्धुम् शक्यः = can be known.

It is possible for the follower of the *Advaita vedānta*, to know *Brahman*, even without the disappearance of the world of duality, having once ascertained its illusory nature. (40)

Vastu aikya vādinaḥ: Those who emphasise the scriptural statement (*ekam eva advitīyam*) and live up to it, say that *advayaṁ brahma boddhuṁ śakyaṁ* it is possible to know the *advaita tattva*. *Īśa sṛṣṭeḥ dvaite anivṛtte api:* even when the *dvaita* created by *Īśvara* is not removed, it is left as it is. There is no need to meddle with the creation of the *Īśvara*, to know one's own essential nature.

All that is needed to be done is *tasya mṛṣātmatām buddhvā*: to understand the *mithyā* aspect of *Īśvara sṛṣṭi*. The *mithyātva* lies in the differences that are perceived. The reality is that substratum, which supports all the differences. The dualism, the *dvandva* is the *mithyā*. They cancel each other out. It is no use fretting about what cannot be changed, what has been going on since time

immemorial (*anādi kāla*). It is wise to accept it all as *Īśvara līlā*, and concentrate the attention on removing the *dvaita* in oneself. The negation of the duality created by the Lord is not spiritual advancement.

Then what should be done? By the study of the scriptures, by the *upadeśa* of the *Guru*, by knowing one's own essential nature, one should transcend the *jīva dvaita*. This is stated in the next *śloka* -

प्रलये तन्निवृत्तौ तु गुरुशास्त्राद्यभावतः ।
विरोधिद्वैताभावेऽपि न शक्यं बोद्धुमद्वयम् ॥४१॥

Pralaye tan nivṛttau tu guru śāstrady abhāvataḥ
Virodhi dvaitā bhāve 'pi na śakyaṁ boddhum advayam (41)

प्रलये = during dissolution; तत् निवृत्तौ = when the duality is fully absent; तु = indeed; विरोधि = opposite; द्वैत = duality; अभावे = absence; अपि = also; गुरु = the teacher; शास्त्र = the scriptures; अभावतः = in the absence; अद्वयम् = the non-dual *Brahman*; बोद्धुम् न शक्यः = is not possible to be known.

In total dissolution, although there is complete absence of the world of duality however, due to the absence of the scriptures and teacher, one is not able to realise the non-dual *Brahman*. (41)

Pralaye tat nivṛttau tu, virodhi dvaita abhāve api: At the time of the *pralaya* or final dissolution, although *Īśvara sṛṣṭi* is negated, and thereafter, there is no *dvaita*. *Guru śāstra ādi abhāvātaḥ*: yet there is no possibility in the state of the oblivion in *pralaya*, to study the scriptures or to receive the *upadeśa* from the *guru* and therefore *advayam boddhuṁ na śakyaṁ* there is no opportunity for gaining *advaya jñānam*.

For example, in deep sleep which is a form of temporary

daily *pralaya*, no *dvaita* operates, but once the individual comes out of that plane of Consciousness into the waking state, the *dvaita* is born again. So also in the cosmic cycle, all the *dvaita* images lie dormant only to well up again in the next cycle. Therefore, any effort to negate *Īśvara dvaita* is futile and serves no purpose for the seeker's spiritual evolution.

On the contrary, the *Īśvara*-created *dvaita* is in actuality a boon for the seeker, not an obstacle. This is now stated:

अबाधकं साधकं च द्वैतमीश्वरनिर्मितम् ।
अपनेतुमशक्यं चेत्यास्तां तद्द्विष्यते कुतः ॥४२॥

Abādhakaṁ sādhakaṁ ca dvaita mīśrvara nirmitam
Apanetum aśakyaṁ ceti āstāṁ tad dviṣyate kutaḥ (42)

ईश्वर निर्मितम् द्वैतम् = the world created by the *Īśvara*; अबाधकम् = is not an obstacle of non-dual knowledge; च = but; साधकम् = is an asset for this knowledge; अपनेतुम् = worthy of removing; अशक्यम् = is impossible; च = and; इति = therefore; आस्ताम् = let this duality remain; कुत: = why for; तत् = that (duality created by the Lord); द्विष्यते = hate.

The Lord's creation is never an obstacle for knowing the non-dual *Brahman* nay, it is an asset to gain *Brahman jñāna*. Further, it is impossible to negate. Therefore, let it remain as it is. Why should one hate it? (42)

Īśvara nirmitam dvaitam abādhakam: God's creation, the duality created by Him is not an obstacle. Once the correct picture of *Īśvara sṛṣṭi* is got, namely,

a) that the world of plurality has been created out of joy and abundance;
b) that the Lord's creation is beyond the realm of cause and effect;

c) that 'good' and 'bad' in the Lord's creation is only in our mind;

There will be no more problems perceived in His creation. Everything that happens or exists is according to a grand design, which He alone knows.

Therefore, God's creation is not an obstacle in knowing one's own essential nature. The presence of the waves is no obstacle for the ocean to know that it is water alone. The *Paramātmā* can be easily understood through His manifestations.

Not only that *Īśvara dvaitam* is not an obstacle but *sādhakam ca* it is an asset. How?

a) Birth and death are *Īśvara sṛṣṭi*. Rebirth (*punar janma*) is an asset because it offers yet another chance.
b) The coming of Saints and Sages in one's life is entirely in the realm of *Īśvara sṛṣṭi*. The meeting of the *Guru* and the *sişya* is according to His plan.

Apanetum aśakyaṁ: Besides *Īśvara*-created *dvaitam* cannot be changed, cannot be removed. It cannot be challenged or destroyed.

Taking all the three aspects into account namely

(a) that *Īśvara dvaita* is not an obstacle,
(b) but it is an asset, and
(c) it cannot be changed, removed, or challenged. *Āstām tat* let *Īśvara dvaita* be, the way it is.

Kutaḥ dvişyate: why do you resist it so much and fret about it? Stop fighting with the Lord's creation. On the other hand, one should learn to thank Him for the worst experiences as for the best, the good and the bad being His manifestation alone!

Now the author proceeds to the *jīva dvaita* which is to be rejected-

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा ।
उपाददीत शास्त्रीयमातत्त्वस्यावबोधनात् ॥४३॥

Jīva dvaitaṁ tu śāstrīyam-aśāstrīyam-iti dvidhā
Upādadīta śāstriyam ātattvasyā vabodhanāt (43)

जीवद्वैतम् = the mental world of duality created by *jīva*; तु = certainly; शास्त्रीयम् = sanctioned by scriptures; अशास्त्रीयम् = not sanctioned by scriptures; इति = in this way; द्विधा = is of two kinds; शास्त्रीयम् = scripturaly accepted; आतत्त्वस्य अवबोधनात् = uptill the realisation of the Truth; उपाददीत = should be practiced.

The world created by *jīva* is of two types - (i) sanctioned by the scriptures and (ii) not acceptable to scriptures. One must practice the former till the realisation of Truth. (43)

Jīva dvaitam tu dvidhā iti: the *dvaita* created by the *jīva* is of the following two types:

Śāstrīyam aśāstriyam: one is as per sanction of the scriptures; the other is that which is not sanctioned in the scriptures.

Śāstrīyam upādadīta: The *dvaitaṁ* created by the *jīva* at the mental level, according to the scriptures, is to be practised, not neglected. For example, *Śaṅkarāçārya* says that with the *Guru* and *Īśvara* one should not behave in an *Advaita* way.

How long should this *jīva* created *śāstrīya dvaitam* be practised?

Ātattvasya avabodhanāt: till one is established in one's own essential nature.

When *jīva-s* like *Ramaṇa Maharṣi* or *Ānanda Mayī Mā* are born, they have already transcended the *śāstṛiya dvaitam* in their previous births and do not require a *Guru* or study of the scriptures etc.

How is this practice of *śāstrīya dvaitam* done? -

आत्मब्रह्मविचाराख्यं शास्त्रीयं मानसं जगत् ।
बुद्धे तत्त्वे तच्च हेयमिति श्रुत्यनुशासनम् ॥४४॥

Ātma-brahma-vicārākhyaṁ śāstrīyaṁ mānasaṁ jagat
Buddhe tattve tacca heyam iti śrutyanu śāsanam (44)

आत्म ब्रह्म = about *Ātmā* and *Brahman*; विचाराख्यम् = known enquiry about them; शास्त्रीयम् = is according to scriptures; मानसम् = mental; जगत् = world of duality; तत्त्वे बुद्धे = when the Truth is revealed; तत् = that (mental duality); च = indeed; हेयम् = is worthy of rejection; इति = thus; श्रुति अनुशासनम् = is the command of the scriptures.

The mental world sanctioned by the scriptures viz - The enquiry about the *Ātmā* and the *Brahman*, is also worthy of renunciation, after the Truth is realised. This is the commandment of the *Vedas*! (44)

Śāstrīya mānasam jagat ātmā brahma vicārākhyam: The *dvaita* created by the *jīva* which is according to the scriptures, is that line of thinking which establishes the one-ness between the *Ātmā* and *Brahman*, between the *jīva* and *Paramātmā*. Such *mānasik sṛṣṭi*, is contemplative thinking.

In such a practice, the mind should not entertain any modifications such as desire or the temptations of the world, even for half a moment. This practice should be maintained

till one enters deep sleep or till one leaves this body till the last moment.

Dadyānnāvasaram kincit kāmādinām manāgapi ।
āsupte rāmṛteḥ kālam nayet vedānta cintayā. ॥

When this habit of contemplative thought becomes one's second nature, the external objects and events become blurred in one's perception, and the mind becomes calm, quiet but very alert.

In due course *Buddhe tattve tat ca heyaṁ iti śruti anuśāsanam*: even this contemplation of *Śāstrīya dvaita* is to be rejected, when one comes to discover one's own essential nature (the *tattvam*). This is what the scriptures state. Once one is established in the Self, the *śāstrīya dvaita* practice drops away automatically.

To support this statement, the *śrutis* are quoted in the next three *śloka-s*-

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः ।
परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत् ॥४५॥

Śāstrāṇya dhītya medhāvī abhyasya ca punaḥ punaḥ
Paramaṁ brahma vijñāya ulkāvat tānya thot sṛjet (45)

मेधावी = the wise one; शास्त्राणि = scriptures; अधीत्य = having studied; पुनः पुनः = again and again; च = and; अभ्यस्य = by practising; परमम् ब्रह्म = the Supreme *Brahman*; विज्ञाय = having realised; अथ = thereafter; तानि = these scriptural study and duality; उल्कावत् = like a burning wood; उत्सृजेत् = renounce.

A wise man should renounce the scriptures and their study after having studied again and again, having practiced the knowledge

and after having realised the Supreme *Brahman*, like one discards a burning coal (on the palm). (45)

This is a citation from *Amṛtanāda upaniṣad* 1.

Medhāvi śāstrāṇi adhītya: The *adhikāri*, one who is qualified to study, should study the scriptures relating to *śāstrīya jīva dvaita*, and *Abhyasya ca punaḥ punaḥ*: should practise what he studies in his life again and again.

Param brahma vijñāya atha tāni ulkāvat utsṛjet: having ultimately discovered one's own essential nature to be *Brahma svarūpa*, thereafter all those practices should be renounced, just as one throws off a piece of burning charcoal in the hand. After long study and practice, a stage is reached when the ladder by which one climbed this far is kicked off!

Second quotation from *Amṛta-bindu upaniṣad* follows -

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।
पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥४६॥

Grantha mabhyasya medhāvī jñāna vijñāna tatparaḥ
Palālam iva dhānyārthī tyajed grantham aśeṣataḥ (46)

मेधावी = the wise one; ग्रन्थम् = scriptures; अभ्यस्य = having studied; ज्ञान = indirect (*parokṣa jñānam*); विज्ञान = direct immediate (*aparokṣa jñānam*); तत्परः = having attained firm abidance; ग्रन्थम् = the scriptures; अशेषतः = exclusively and totally; त्यजेत् = should renounce; धान्यार्थी = the desirer of the grains; पलालम् = husk; इव = like.

A wise man should renounce the scriptural books exclusively and totally, after having gained the indirect and direct knowledge about the Self and after having attained firm abidance in the Self; as a farmer discards the husk after taking the grains. (46)

Medhāvi grantham abhyasya jñāna vijñāna tatparaḥ: The qualified student or seeker, having studied, through that study first he gets *parokṣa jñānam*. Then by reflection and contemplation, this knowledge becomes his own, not of the book or someone else. That is *aparokṣa jñānam* or *vijñānam*.

Dhānyārthi palāla iva grantham aśeṣataḥ tyajet: Thereafter, like the grain is separated from the husk, he should drop all books (and the book knowledge) without exception and just remain one with his own essential nature.

Study of scriptures is useful only upto a point, but it is not an end in itself. It is only a means for preparing oneself for the ultimate transformation and the flight into the Infinite. Books and studies have no role in that realm.

One more *śruti* (*Bṛhadāraṇyaka upaniṣad*) is cited -

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनं हि तत् ॥४७॥

Tam-eva dhīro vijñāya prajñāṁ kurvīta brāhmaṇaḥ
Nānu dhyāyād bahūn chabdān vāco viglāpanaṁ hi tat (47)

धीरः = the wise; ब्राह्मणः = the one wanting to know the Truth; तम् = that *Brahman*; एव = alone; विज्ञाय = having known; प्रज्ञाम् = meditation; कुर्वीत = should practice; बहून् = many; शब्दान् = other, worldly readings; न = not; अनुध्यायात् = should contemplate; हि = indeed; तत् = (because) that; वाचो = by the speech; विग्लापनम् = is tiring and wasteful.

A wise seeker, after having known the Truth (*Brahman*) should practice meditation. He should desist from indulgence in the worldly themes, because it is indeed tiring and wasteful expenditure of speech. (47)

Dhīraḥ brāhmaṇaḥ: he who has *śraddhā* and patience and who is a seeker of the Truth, the *Paramātmā, tameva vijñāya prajñām kurvīta* He should fix his attention only on the *Paramātmā* and nothing else, and he should again and again practice *dhyānābhyāsa*. This life of every seeker should have *maryādā* or *niyamam*, so as to maintain vigilance and alertness. By such constant practice, the worldly thoughts get roasted and lose their "germination" value.

Bahūn śabdān na anudhyāyāt: while this *abhyāsa* is being done, one need not read too many books. One needs only one mirror to see one's relfection. Even if one *upaniṣad* is studied in depth relfected upon and is put into practice, it can lead one to the goal.

Vācaḥ viglāpanam hi tat: in addition one should not waste time and energy in speaking too much. Unnecessary involvement in unwanted themes takes one away from the main path (*anyā vāco vimuñcatha* --- *Muṇḍak.* II.2.5)

Now one more quotation is given from *Muṇḍakopaniṣad* and *Kaṭhopaniṣad*

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ ।
यच्छेद्वाङ्मनसी प्राज्ञ इत्याद्याः श्रुतयः स्फुटाः ॥४८॥

Tam evaikaṁ vijānītha hyanyā vāco vimuñatha
Yacched vāṅ manasī prājña ityādyāḥ śrutayaḥ sphuṭāḥ (48)

तम् = to that *Brahman*; एव = only; एकम् = one; विजानीथ = should you know; हि = and; अन्या = other; वाच: = words; विमुञ्चथ = reject; प्राज्ञ: = the wise; वाङ्ग = speech; मनसि = in the mind; यच्छेत् = should absorb; इत्याद्या: = etc; श्रुतय: = scriptural statements; स्फुटा: = are clear (about).

One should know the *Brahman* alone. All other subjects should be rejected totally. A wise person should absorb his speech in mind. Such scriptural statements are evidently clear about it. (48)

Tam ekam evam vijānītha anyā vācā vimuñcatha: This is the only thing that is worthy of knowing and should be known. All other subjects and discussions should be rejected from one's cognition. Getting involved in worldly affairs of no direct concern is to give importance to *dvaitam. Yacchet vāṅg manasi prājñaḥ*: let the speech be absorbed in the mind, let the mind be absorbed in the individual intellect, let the individual intellect be surrendered to the total intellect and the let the total intellect be merged into the Absolute! (*K.U.* 1.3.13)

Ityādyā śrutayaḥ sphuṭāḥ: This is clearly stated in such *upaniṣadic* statements. By keeping a distance from the world, the world will not enter our bosom, although we function in this world. This is called open-eyed meditation. This is practised by the totality being respected more than the individuality even to the point of surrendering the individuality. The total world will drop away and one comes to the level of the object, from there to the level of the sense organs, the mind, the intellect and to the *sākṣi bhāva*. From that point it is the Lord's Grace which lifts one beyond this stage to the realm where efforts die. In the birth of effortless existence is *Amṛtānubhava*.

Now the *aśāstrīya dvaita*, that *dvaita* which is not accepted by the scriptures is dealt with

अशास्त्रीयमपि द्वैतं तीव्रं मन्दमिति द्विधा ।
कामक्रोधादिकं तीव्रं मनोराज्यं तथेतरत् ॥४९॥

Aśāstrīya mapi dvaitaṁ tīvraṁ mandamiti dvidhā
Kāma krodhā dikaṁ tīvraṁ mano rājyaṁ tathe tarat (49)

अशास्त्रीयम् = not supported by scriptures; द्वैतम् = duality;

अपि = also; तीव्रम् = intense; मन्दम् = not intense; इति = thus; द्विधा = is of two kinds; काम क्रोध आदिकम् = the desire, anger etc; तीव्रम् = is intense type; तथा = and; मनोराज्यम् = habit of mental projection; इतरत् = the other.

The *aśāstrīya davitam* i.e. the one unacceptable to scriptures, is also of two types viz (i) intense and (ii) mild. The intense type includes the desire, anger etc, while the mild type includes the habit of mental projections and habitual thinking. (49)

Aśāstrīyam dvaitaṁ api tīvram mandam iti dvidhā: the *aśāstrīya dvaitam* also is of two types: Intense and 'not-intense'. The intense *aśāstrīya dvaitam* is that which generates the six modifications (*ṣad vikāra*) such as *kāma, krodha, lobha, moha, mada* and *mātsarya*.

Tathā mano rājyam itarat: the *manda* (non-intense) type of *dvaitam* is in the form of fantasising, imagining and day-dreaming.

So what should the seeker do about these two types of *aśāstrīya dvaita*? -

उभयं तत्त्वबोधात्प्राङ्निवार्यं बोधसिद्धये ।
शमः समाहितत्वं च साधनेषु श्रुतं यतः ॥५०॥

Ubhayaṁ tattva bodhāt prāk nivāryaṁ bodha siddhaye
Śamaḥ samāhitatvaṁ ca sādhaneṣu śrutaṁ yataḥ (50)

उभयम् = of both kinds duality; तत्त्वबोधात् प्राक् = before the knowledge of Truth; बोध सिद्धये = for getting the Self Knowledge; निवार्यम् = is worthy of discarding; यतः = because; शमः = control of mind; समाहितत्त्वम् = single pointedness of mind; साधनेषु = among the means of realisation; श्रुतम् = are heard.

These both types of ***aśāstrīya dvaitam*** should be rejected before the knowledge of the Truth for getting Self-knowledge. Because control of mind and single-pointedness are known to be the means of Self-realisation. (50)

Ubhayam nivārya: Both these types of *dvaita* should be rejected. When?

Tattva bodhtāt prāṅg: before launching on the study of the nature of *Brahman*, it is essential to give up both.

Bodha siddhaye: if one wants to know the Truth, one must have the determination to reject the two *dvaita-s*. While carrying out one's activities correctly and whole-heartedly, every moment should be lived with joy, without a trace of boredom.

Yataḥ śamaḥ samāhita tvaṁ: This *aśāstrīya dvaita* should be totally dropped because only that mind which is not agitated and which is single-pointed is capable of complete involvement or total withdrawl.

Sādhaneṣu śrutaṁ: The *śruti-s* consider such a mind, composed and with full concentration, as best qualified for spiritual unfoldment. These two qualities *śama* (absence of desire etc) and *samāhita* (absence of imagination) are essential pre-requisites.

This essential requirement for a seeker is further emphasized.

बोधादूर्ध्वं च तद्धेयं जीवन्मुक्तिप्रसिद्धये ।
कामादिक्लेशबन्धेन युक्तस्य न हि मुक्तता ॥५१॥

Bodhād ūrdhvaṁ ca tadheyaṁ jīvan mukti prasiddhaye
Kāmādi kleśa bandhena yuktasya na hi muktatā (51)

बोधात् ऊर्ध्वम् = after Self knowledge; च = also; जीवन्मुक्ति = the state of *jīvanmukti*; प्रसिद्धये = for getting; तत्

= these two types of duality; हेयम् = is worthy of discarding; काम आदि = desire etc; क्लेश = obstacles; बन्धेन = by bondage; युक्तस्य = of the one associated with; मुक्तता = *jīvanmukti*; न = not; हि = indeed.

Even after the Self-realisation, these two are worthy of rejection for getting firm abidance in *jīvamukti* state. A person under the influence of the bondage of miseries born out of desires etc is not meant for *jīvamukti*, indeed! (51)

Bodhāt ūrdvam ca jīvanmukti prasiddhaye: Even after attaining *tattva jñāna* for being forever established in that state of oneness with *Brahman*, i.e. for being a *jīvanmukta puruṣaḥ, tad heyam*: these two types of *dvaita* deserve to be rejected, because *kāmādi kleśa bandhena yuktasya muktatā na hi*: wanting, seeking, planning, undertaking, multifarious projects which are only playground of *kāma, krodha* and similar passions, these are not for him who wants to remain stablised in *jīva mukta Ānanda*. There is no place for the relative stand point for the *jīvan mukta* even if he is functioning through the relative equipment. He cannot compromise even in the tiniest degree in eschewing scrupulously *kāma, krodha* etc, *manorājyam, saṁkalpa* etc.

A question can be raised: Never mind if one is not liberated in this life, so long as one does not have to be born again?

जीवन्मुक्तिरियं माभूज्जन्माभावे त्वहं कृती ।
तर्हि जन्मापि तेऽस्त्वेव स्वर्गमात्रात्कृती भवान् ॥५२॥

Jīvan mukti riyaṁ mā bhūt janmā bhāve tvahaṁ kṛtī
Tarhai janmāpi te-'stveva svarga-mātrāt-kṛtī bhavān (52)

इयम् = this; जीवन् मुक्तिः = the liberation while living; मा = not; भूत् = attain; अहम् = I; तु = indeed; जन्म अभावे = in the absence of rebirth; कृती = fulfilled; तर्हि = in that case; ते = your; जन्म = birth; अपि =

also; अस्तु = may it happen; एव = certainly; भवान् = your good self; स्वर्गमात्रात् = by attaining heaven only; कृति = may find fulfilment.

If I say that, "I am fulfilled indeed if I do not get the rebirth again, although I may not get *jīvamukti* In that case, our reply is, you are certainly to be reborn, for you can attain fulfilment even by going to heavens. (52)

Iyam jīvanmuktiḥ mā bhụt: The student asks, if *jīvan mukti* cannot be attained here in this life, so be it.

Aham tu janma abhāve kṛti: Once Self-realisation takes place one will surely get liberation from rebirth, after the body is dropped i.e. one will get *videha mukti* ? So long one is not keen on getting *mukti* in this life itself, it is not necessary to reject *kama, krodha, manorājyam etc!*

Tarhi te janma api asti eva: To this question, the teacher responds: Then (i.e. if you want to continue indulging in the *aśāstrīya dvaita*, i.e. *kāma, krodha* etc), you will have to have rebirths. You cannot hope to have the one and not the other.

Svarga-mātrāt kṛtī bhavān: (At the most) you can expect to go to heaven. Once the reward for the good deeds done in this life is enjoyed, all the dormant desires and *saṁkalpā-s* carried with the *jīva* will propel you back to another birth. It will not be the final emancipation (*mukti*) that is being discussed and which is the goal for the true spiritual seeker.

The limitations of the joys in heaven are stated -

क्षयातिशयदोषेण स्वर्गो हेयो यदा तदा ।
स्वयं दोषतमात्मायं कामादिः किं न हीयते ॥५३॥

Kṣayā tiśaya doṣeṇa svargo heyo yadā tadā
Svayaṁ doṣataym ātmāyaṁ kāmādiḥ kiṁ na hīyate (53)

यदा = when; क्षय = being perishable; अतिशय = specific; दोषेण = by these limitations; स्वर्गः = the heaven; हेयः = is worthy of discarding; तदा = in that case; स्वयम् = oneself; दोषतमात्मा = an abode of blemish; अयम् = this; काम आदि = the desires etc; किम् न = why not; हीयते = is rejected.

If the heavens are worthy of discarding on account of their association with specific limitation of being perishable, the abode of all blemish viz desire etc., why one should not reject them? (53)

Yadā svargaḥ heyaḥ: If the heaven is not really worth desiring, because it has these two shortcomings:

Kśaya atiśaya doṣeṇa: These two defects are:
(a) that heaven is not eternal, it is also only a relative plane; and
(b) that there, one enjoys *bhoga* to the full, but there is really no freedom from *karma*. And because of the extreme enjoyment, the *puṇya* (merit) is exhausted sooner or later, and thereafter the *jīva* has to return to *mṛtyu loka* i.e. mortal's life.

Tadā svayaṁ doṣatamātmā: The nature of the desires etc is blemish, so they are worthy of rejection. The heaven also deserves to be rejected because of its joy being not stable. *ayam kāmādiḥ kim na hīyate*: Therefore, why do you not discard all these *aśāstrīya dvaita*, instead of rejecting the *jīvan mukti*?

The situation of one who even after knowing the Truth conducts himself without restraint, is described in the next three *śloka-s*.

तत्त्वं बुद्ध्वापि कामादीन् निःशेषं न जहासि चेत् ।
यथेष्टाचरणं ते स्यात् कर्मशास्त्रातिलङ्घिनः ॥५४॥

Tattvaṁ buddhvāpi kāmādīn niḥśeṣaṁ na jahāsi cet
Yatheṣṭā caraṇaṁ te syāt karma-śāstrā tilaṅghinaḥ (54)

तत्त्वम् = the Truth; बुद्ध्वा = having realised; अपि = although; कामादीन् = desire etc; निःशेषम् = totally; न = not; जहासि = give up; चेत् = then; कर्म शास्त्र अतिलङ्घिनः = you will be disobeying the scriptures, and the behaviour, (to be like an animal); ते = your; यथेष्ट आचरणम् = uncontrolled behaviour; स्यात् = will result.

If you do not discard the desires etc, fully even after Self-realisation, you will end up in disregarding the scriptural injunction and your behaviour will be an uncontrolled one. (54)

Tattvam buddhvā api kāmādīn niḥśeṣam na jahāsi cet: If, even after having known the Truth, you do not want to drop totally, the *aśāstrīya dvaita* such as *kāma, krodha, manorājyam* etc, then

Yatheṣṭā caraṇam syāt: you will slide back into licentious behaviour. *Maryāda* i.e. guarded freedom is very essential in spiritual life. There has to be a very strict discipline imposed on oneself, otherwise a little freedom might easily develop into licentiousness.

Karma śāstra atilaṅghinaḥ: That is called "insulting the scriptures". They transgress the discipline laid down in the scriptures.

In his *naiṣkarmya siddhi, Sureśvarācārya* expresses in no uncertain terms, the status of those who claim to be self-realised, but whose conduct (*ācaraṇa*) is not according to the scriptural injunctions (i.e. not *śāstra sammat*) -

बुद्धाद्वैत स्वतत्त्वस्य यथेष्टाचरणं यदि ।
शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥५५॥

Buddhā dvaita sva tattvasya yatheṣṭ ācaraṇaṁ yadi
Śunāṁ tattva dṛśāṁ caiva ko bhedo-'śuci-bhakṣaṇe (55)

अद्वैत = non dual; स्वतत्त्वस्य = of ones ownself; बुद्ध = he who has known; यदि = if; यथेष्ट आचरणम् = an uncontrolled behaviour; अशुचि = impure; भक्षणे = eating; शुनाम् = of the dogs; तत्त्वदृशाम् = of the man of realisation; च = and; एव = certainly; कः = what; भेदः = is the difference?

After the discovery of the non-dual Self to be one's own nature, if one has uncivilized and uncontrolled behaviour such as eating impure things, what is the difference between the dog and a man of wisdom! (55)

Buddha advaita sva tattvasya: If he who has discovered his own essential nature, his *advaita svarūpa, yadi yatheṣṭa acaraṇam* if he behaves in anyway he wants, *aśuci bhakśaṇe śunāṁ tattva dṛśāṁ ca eva kaḥ bhedah* and therefore eating unclean food etc, (as an example of licentious living) then what is the difference between a dog and a man of realisation (who also eats unclean food)? In the spiritual path, there can be not a moment's relaxation from absolute self-discipline strictly self-enforced, without exception, on oneself.

Continuing the thought -

बोधात्पुरा मनोदोषमात्रात्क्लिश्नास्यथाधुना ।
अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम् ॥५६॥

Bodhāt purā mano doṣa mātrāt kliśnā syathā dhunā
Aśeṣa loka nindā ceti aho te bodha vaibhavam (56)

बोधात् पुरा = before Self realisation; मनो दोष मात्रात् = on account of defects of mind; क्लिश्नासि = you suffered;

अथ = and; अधुना = now after Self-realisation; अशेष लोक निन्दा = the censure done by all; च = and; इति = thus; अहो = Oh' great one; ते = your; बोध वैभवम् = the glory of your Self-realisation!

You suffered due to the defects of mind before Self-realisation, and now after Self-realisation you are being censured by the world (because of uncontrolled behaviour etc). Oh Great one! what a glory of your Self-realisation. (56)

Bodhāt purā mano doṣa mātrāt kliśnāsi: Before self-realisation, before knowing your own essential nature, you were suffering because of *kāma, krodha, lobha, moha* etc

Atha adhunā aśeṣa loka nindā ca: but now you also suffer from the censure and condemnation of the world. So your suffering has only doubled.

Not only do you suffer from the consequences of your uncontrolled desires etc, you have also lost the esteem and respect of the society. *Aho te bodha vaibhavam*: What a great self-realisation, indeed!

By this technique of *pratipakṣa bhāvanā*, the negative points of an argument are shown in such a way that one drops it out of disgust. Again and again by focussing attention on the drawbacks and shortcomings, one develops *doṣa dṛṣṭi* towards that object.

If, therefore, one has to overcome the mental projections of *dvaita* created by the *jīva*, what should be the life-style and what is meant by spiritual unfoldment?

This thought is taken up -

विड्वराहादि तुल्यत्वं मा कांक्षीस्तत्त्वविद्भवान् ।
सर्वधीदोषसंत्यागाल्लोकैः पूज्यस्व देववत् ॥५७॥

Viḍ-varāhā ditulya tvaṁ mā kāṁkṣī stattva vidbhavān
Sarva dhī doṣa saṁ tyāgāt lokaiḥ pūjyasva devavat (57)

तत्त्वविद् = Self realised; भवान् = Oh' great one; विड् वराह आदितुल्यत्वं = similarity of the lowest swine; मा = don't; कांक्षीः = desire; सर्व धी दोष = all the defects of the mind; सन्त्यागात् = by renouncing all fully; लोकैः = by the people; देववत् = like god; पूज्यस्व = become venerable.

Oh Great one, who wants to realise the Self! Don't desire a life similar to that of lowest swine after Self-realisation. On the contrary, renouncing all the defects of mind (desire etc), become worthy of worship like God by the world! (57)

Very often spirituality is misunderstood to be a mortification of the flesh and therefore, there is an inclination to subject the body to various forms of hardships such as exposure to cold, heat, hunger etc. limitation of what is the unconscious and spontaneous expression of the total absence of body-sense is only a caricature of spirituality.

Therefore, *tattvavit bhavān*: Oh! you who want be self-realised!

Vid-varāhādi tulyatvam mā kaṅkśī: Do not imagine that living like a pig, in dirtiness and filth is spirituality.

Importance is given to such physical aspects because one is still at the level of the conditioning called the body.

Therefore, the *tapasyā* in the spiritual practice need not be matter-oriented. Whatever the circumstances we are placed in, to take physical discomforts and shortcomings

in the stride constitutes the *tapasyā*, -- i.e. austerities, to remove excessive attention to matter.

Moreover, it is not living in total uncontrolled freedom like a dog (*śloka* 55) that is spiritual unfoldment. Only he who keeps himself under the bondage of discipline, can be freed from all bondages. Then how should spiritual realisation be understood?

Sarva dhī doṣa saṁtyāgāt: Let all the shortcomings of the mind be totally and exhaustively rejected. The *dhī doṣā-s* are *kāma, krodha, manorājyam* etc, the *a-śāstrīya jīva*-created *dvaita*.

He who has thus ruthlessly thrown all these *doṣā-s* out of his mind; he acquires a great stature, and thereafter - *lokaiḥ pūjyasva devavat* he becomes worthy of worship by the whole world.

Those who want from the world are not respected; but those who want nothing from the world are respected and worshipped.

In such a realised individual's presence, no one is agitated, nor is he agitated in their presence. In him there is no excess of happiness, or presence of intolerance, or fear. (*B.G.* XII-15).

This is goal of spiritual unfoldment.

This thought is now concluded with a blessing -

काम्यादि दोषदृष्टयाद्याः कामादित्यागहेतवः ।
प्रसिद्धो मोक्षशास्त्रेषुताननिवष्य सुखी भव ॥५८॥

Kāmyādi-doṣa-dṛṣṭayā dyāḥ kāmādi tyāga hetavaḥ
Prasiddho mokṣa śāstreṣu tān anviṣya sukhī bhava (58)

कामादि दोषदृष्ट्याद्याः = the vision of defects in the desire etc; काम आदि त्यागहेतवः = are the means of rejecting desires; मोक्ष शास्त्रेषु = in the scriptures of liberation; प्रसिद्धः = are known; तान् = to those; अन्विष्य = having discovered; सुखी = happy; भव = may you be.

The vision of finding defects in the desire of worldly objects etc, is considered as the means of rejecting desires etc. by the scriptures of liberation. Discovering these techniques may you become happy. (58)

Kāmyādi doṣa dṛṣṭyādyāḥ: If one can develop the art of seeing the fallacy, the weakness in every emotion like *kāma, krodha* etc that rise in the mind, if one can learn a lesson from every experience, the *kāma, krodha* etc will drop away. Every experience should leave a light of wisdom rather than a dent of anger and frustration. *Naciketa* had developed a *doṣa dṛṣṭi* to such a high degree that *Yama Rāja* could offer him nothing and was not able to even slightly excite the young boy. (*K.U.* 1.1.26,27). *Kāmādi tyāga hetavaḥ*: By such self-education through vigilant analysis, alone, will it be possible to reject the *jīva kalpita dvaita*, i.e. the duality created by *jīva.*

Mokṣa śāstreṣu prasiddhaḥ: This is very distinctly emphasized in the *mokṣa śāstra*, viz the *B.G.* (XVI.21) where in it is clearly stated that *kāma, krodha* and *lobhah* are the gateways to hell. Hell is, being bored, feeling lonely, wanting appreciation, and willingness to purchase that appreciation by any means. *Tan anviṣya sukhī bhava*: Discover this truth in your own life, and be happy. It is the only way to true happiness.

In this way, no logic can support the *jīva-kṛta dvaita* (the duality created by *jīva*). They must be rooted out mercilessly at the right time.

A doubt is expressed: That *kāma, krodha* etc should be

rejected, is accepted. But as regards the second *aśāstrīya jīva dvaita*, namely *manorājya* ie imaginations and fantasies. Why cannot one indulge in it? It is harmless and helps to pass the time pleasantly?

त्यज्यतामेव कामादिर्मनोराज्ये तु का क्षतिः ।
अशेषदोषबीजत्वात्क्षतिर्भगवतेरिता ॥५९॥

Tyajyatām-eva kāmādiḥ-marnorājye tu kā kṣatiḥ
Aśeṣa-doṣa-bījatvāt kṣatir bhagavate ritā (59)

कामादिः = the desires etc; त्यज्यताम् = should be discarded; एव = certainly; मनोराज्ये = in the mental castle building; तु = indeed; का = what; क्षतिः = is the defect?; अशेषदोष बीजत्त्वात् = being the seed of all the other defects; क्षतिः = are harmful; भगवता = by Lord *Kṛṣṇa*; ईरिता = is said.

The (defects of mind such as), desires etc should be discarded, we agree. However, what is wrong in mental projections and imagination i.e. *Manorājya*? (To this question the reply is). *Manorājya*, being the seed for all other defects, is harmful, so declared Lord *Kṛṣṇ* (in *Gītā*). (59)

Kāmādhi tyajyatām eva: It is agreed that *kāma, krodha, lobha* etc should be rejected certainly.

Mano rājye tu ka kṣatiḥ: What is wrong with *manorājya*? *Manorājyam* is a big obstacle on the path of the spiritual seeker. *Manorājyam* is the inablity to stay in the present. The mind goes constantly into the future. This monster of habitual, biased thinking is so assiduously nurtured by us throughout our lives, not realising that it is a killer-disease. It is not such a harmless thing as it seems. One must be able to say to the mind 'enough is enough' and stop it.

So the teacher says -*Aśeṣa doṣa bījatvāt kṣātiḥ*: It is the final seed of all the miseries in life. It is from this seed alone that the big jungle of *doṣa* grows up in life and it leads to self destruction.

Bhagavata īritā: This is most emphatically stated by Lord *Kṛṣṇa* in the *Bhagavad Gītā*.

The Bhagavad Gītā (II-62,63) is now cited in the next two *śloka-s* -

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६०॥

Dhyāyato viṣayān-pumsaḥ saṁgas-teṣūpa-jāyate
Saṁgāt-saṁjāyate kāmaḥ kāmāt-krodho'bhijāyate (60)

विषयान् = of the sense objects; ध्यायतः = contemplating; पुंसः = person; तेषु = toward them; संगः = attachment; उपजायते = is born; संगात् = from the attachment; कामः = desire; संजायते = is born; कामात् = from desire; क्रोधः = anger; अभिजायते = is born.

A person contemplating about the sense objects develops attachment towards them. From this attachment is born desire for that object. From the desire comes the anger. (60)

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृति विभ्रमः ।
स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥६०अ॥

Krodhād-bhavati sammohaḥ sammohāt-smṛti vibhramaḥ
Smṛti-bhraṁśāt buddhi-nāśo buddhi-nāśāt praṇaśyati (60A)

क्रोधात् = from anger; भवति = comes; सम्मोहः = delusion; सम्मोहात् = from delusion; स्मृति विभ्रमः = loss of memory; स्मृति भ्रंशात् = from loss of memory; बुद्धि नाशः = destruction

of discrimination; बुद्धि नाशात् = from the destruction of discrimination; प्रणश्यति = (he) perishes.

From the anger comes delusion, the delusion leads to loss of memory, and from the loss of memory there is destruction of discrimination. Finally, from the destruction of discrimination, one perishes in life. (60 A)

Viṣayān dhyāyataḥ puṁsaḥ teṣu saṁgaḥ upajāyate: An individual when he goes on building *manorājya* about an object, he begins to give value to that object in his mind. Then begins the chain of events that lead to one's downfall -

Saṁgāt saṁjāyate kāmaḥ: Anything that has been invested with value (it is all only mental) evokes desire, one runs **towards** the object which has acquired value in the mind; and when that value is negative, one runs away from the object. The "desiring" causes bias. One must protect oneself agains both.

Kāmāt krodhaḥ abhijāyate: When the desire **cannot** be fulfilled, the resulting anger is in direct proportion to the intensity of disappointment. When one likes everything "as is where is" there is neither anger nor frustration. This should become our second nature.

When the desire is fulfilled also, there is trouble, because the mind wants to repeat and multiply that experience. This generates greed or *lobha* and when greed is not satisfied, one becomes angry. In this way starting from a small desire one ends up in *krodha*, either directly or via greed.

Krodhāt bhavati sammohaḥ: An angry individual loses discrimination, and is not open to wisdom. *Sammohāt smṛti vibhramaḥ* From lack of discrimination results the loss of balance and loss of memory, as to where one is and what one does and says. *Śaṅkarācārya* says that *moha* can take

an individual to such a position where even a disciple dares to insult the *Guru*. Such is the fall.

Smṛti bhraṁśāt buddhi nāśaḥ: From the loss of memory, follows the loss of understanding and wisdom. *Buddhi naśāt praṇaśyati*: With the loss of wisdom, he is totally destroyed.

Thus the total disintegration of the personality is the end of the downfall which commenced from *manorājyam*. Therefore, this *manorājyam* is not to be taken lightly as a small weakness of no consequence but as a terrible curse, to be mercilessly rejected.

A method of rectifying *manorājyam* is recommended by *Ramaṇa Maharṣi*, that is of tracing the path taken by *manorājya* thought back to its source. By constant practice, one will be able to abort the journey of the thought into the future and withdraw it back to one's position.

How to arrest and eliminate *manorājya* is now explained -

शक्यं जेतुं मनोराज्यं निर्विकल्पसमाधित: ।
सुसंपाद: क्रमात्सोऽपि सविकल्पसमाधिना ॥६१॥

Śakyaṁ jetuṁ manorājyaṁ nirvaikalpa-samādhitaḥ
Susaṁpādaḥ kramāt-so'pi savikalpa samādhinā (61)

मनोराज्यम् = the habitual thinking; निर्विकल्प = without any thoughts; समाधित: = through *samādhi*; जेतुं = conquer; शक्यं = is possible; स: = that *samādhi*; अपि = also; सविकल्प = with thought; समाधिना = by *samādhi*; क्रमात् = in stages; सुसंपाद: = is attained properly.

Manorājyam i.e. habitual thinking can be conquered by the practice of *nirvikalpa samādhi*. This *nirvikalpa samādhi* can be properly attained in stages through *savikalpa samādhi*. (61)

Manorājyam nirvikalpa samādhitaḥ jetuṁ śakyaṁ: It is possible to control *manorājyam* by *nirvikalpa samādhī*, where thought is suspended without entering into deep sleep. Thus habitual thinking can be controlled by *citta vṛtti nirodha*.

Saḥ api savikalpa samādhinā kramāt susaṁpādaḥ: The *nirvikalpa samādhi* can be gained in gradual stages by the method of *savikalpa samādhi*.

In *savikalpa samādhi*, importance is given to the thoughts that come in the mind and the trio of the meditator, mediation and meditated upon is existent. It is from the matter point of view i.e. the thought process.

In *nirvikalpa samādhi* importance is given to the individual in whose mind the thoughts are appearing. This is from the point of view of the Spirit. In this method, the body is kept still. Gradually the respiration become low and shallow, as if it is moving within the nostrils (*B.G.* V.27). As a result, the mind which is supported by power of respiration attains relative quietness.

At this point one must guard against dropping off into deep sleep. This quietened mind is a stepping stone for getting out of the matter aspect of meditation to the Spirit aspect. Upto this point is *savikalpa samādhi*.

To this quiet mind, 'I' the observer give the order to chant the Lord's name three times, keep quiet. Observe the mind. If thoughts rise again, chant again, stop and watch. By constant *Abhyāsa* one can come to the understanding of the meaning of 'witness' observing, the mind, the subject observing the object.

It is at this point that *manorājyam* becomes a problem, the mind playing tyrant and running to distant lands, far into the remote future! So again we trace it back to the zero point. By this technique of cutting down the thought

frequency, in due course (*kramāt*) *nirvikalpa samādhi* is possible.

On replacing habitual thinking by the hobby of thinking i.e. contemplation on Self, by discovering the divine principle in every experience, by devotion, the seeker rises in ever expanding, all-enveloping love. He slowly overcomes *manorājyam*.

Thus through *savikalpa samādhi, dhyātā-dhyeya-dhyāna* trio is dissolved, when this matures, one gets absorbed in *Nirvikalpa samādhi*. Such a mind loses its capacity to create new *manorājyam*. Just as a long unused organ atrophies, so also the mind long exposed to the state of thoughtlessness of *Nirvilakpa samādhi*, loses its habit of unwanted thinking.

This is one method of controlling *manorājyam*. The second method is now explained. -

The second method is for the student of *Vedānta* who has studied and reflected on (a) the position of the *jagat*, (b) the position of the *jīva*, and (c) the position of *Īśvara*, to help him in conquering *manorājyam*.

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।
दीर्घं प्रणवमुच्चार्य मनोराज्यं विजीयते ॥६२॥

Buddha-tattvena dhī-doṣa śūnye naikānta vāsinā
Dīrghaṁ praṇava muccārya manorājyaṁ vijīyate (62)

बुद्ध तत्त्वेन = by the man of Self knowledge; धी दोष = the defects of the mind; शून्येन = devoid of; एकान्त वासिन: = by he who is living in solitude; दीर्घम् = long; प्रणव = Om; उच्चार्य = chanting; मनोराज्यम् = the habit of thinking; विजीयते = can be conquered.

The habitual thinking can be conquered by a man of Self-knowledge, who is devoid of other defects of mind (such as desire etc) and who is living in solitude, by prolonged chanting of Omkar! (62)

Buddha tattvena: He who has thus discovered that this total world of names and forms, the world of duality and dualism is supported by 'I' the Supreme, that He is the substratum of the whole world by him who has got rid of the abnormality of thinking and has gained clear understanding; *Dhī doṣa śunyena*: he who is no more under the influence of worldly desires and passions; when these two qualities have been firmly established in him; *Ekānta vāsinā*: he starts living all by himself in absolute solitude without a feeling of loneliness. This enjoins the strict adherence to the discipline laid down in the scriptures for each stage of life - *Brahmacarya, gṛhasta, vānaprastha and sannyāsa.*

We come alone into this world, and go out all alone. No one holds one's hand. With this knowledge, one should educate the mind again and again to be itself. **Alone-ness is the dignity of human existence.** *Ekānta vāsi* is one who does not get too much involved in activities, gatherings, discussions which result only in the excitement of the mind.

Eka-anta-vāsi also means the one who lives only in **That ONE**, the supreme Lord. For him, other than the Lord, nothing else is the Reality. He alone is ever with us in the very core of our personality. He who invokes the Lord, who is the very nature of Bliss, he is the *ekānta vāsi.*

To such an individual, control of *manorājya* is possible instantaneously. How?

Dīrgham praṇavam uccārya manorājyam vijīyate: By the technique of chanting a long '**OM**', by maintaining the thought on the same theme of the *praṇava* for increasing lengths

of time, the frequency of thought is reduced, agitations are also reduced. The content remains the same, just one - OM.

In this way habitual thinking dies away - a natural death. One conquers *manorājya*. The hobby of thinking takes over and that also culminates in **no thinking.**

In this state of mind, man-created duality is erased.

From this point onwards the stage reached through *savikalpa sāmādhi* and OM chanting, what is the next step?

जिते तस्मिन्वृत्तिशून्यं मनस्तिष्ठति मूकवत् ।
एतत्पदं वसिष्ठेन रामाय बहुधेरितम् ॥६३॥

Jite tasmin-vṛtti-śūnyaṁ manastiṣ-ṭhati mūkavat
Etat-padaṁ vasiṣṭhena rāmāya bahudhe ritam (63)

तस्मिन् जिते = when the habit of thinking is won over; मन: = the mind; मूकवत् = like a dumb; वृत्तिशून्यम् = devoid of thoughts; तिष्ठति = stays; एतद् = this; पदम् = state; वसिष्ठेन = by the sage *Vasiṣṭha*; रामाय = to *Rāma*; बहुधा = in many ways; ईरितम् = is declared.

When the habitual thinking is won over, the mind becomes devoid of thoughts, like a dumb person. This state of mind was explained to Lord *Rāma* by Sage *Vasiṣṭha* in many ways. (63)

Tasmin jite vṛtti śūnyam manaḥ mūka vat tiṣṭhati: When the *manorājyam* is conquered, when thoughts are stilled, the mind stays like a dumb person. A dumb does have experiences, only he cannot speak about them. So also the mind which has conquered *manorājyam*, does experience the world, but does not react. Such a mind is a Divine Mind. It is like a mirror which reflects every object that comes before it, but retains no image. When the mind

does not react, the tongue also does not speak, such a divine mind is the one that is soaked in love.

Etat padaṁ Vasiṣṭhena Rāmāya bahudhā īritam: This state of the Divine Presence without any reaction was explained in many different ways by *Vasiṣṭha muni* to *Śri Rāmacandra* (in *Yoga Vāsiṣṭha*).

Quotations from *Yoga Vāsiṣṭha* follows in the next two *śloka-s*.

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।
संपन्नं चेत्तदुत्पन्ना परा निर्वाणनिर्वृतिः ॥६४॥

Dṛśyaṁ nāstīti bodhena manaso dṛśya mārjanam
Saṁpannaṁ cet tadut pannā parā nivārṇa nivṛrtiḥ (64)

दृश्यम् = the objective world; नास्ति = is nothing but *Brahman*; इति = in this way; बोधेन = by this knowledge; मनसः = from the mind; दृश्यमार्जनम् = removal of the objective thoughts; संपन्नम् चेत् = if achieved; तद् = then; परानिर्वाण = the supreme blissful; निर्वृतिः = state of liberation; उत्पन्ना = is attained.

"Other than Pure *Brahman*, there is nothing like objective world of plurality", by this knowledge the objective thoughts are removed from the mind. When this state of supreme Bliss is achieved, it is called as liberation. (64)

Dṛśyaṁ na asti iti bodhena: There is nothing like objective perception, there is no duality. Having reached this *advaita* knowledge. (*ekam eva advitīyam nehanānā asti kiñcana*). Rejecting all sense of my, mine and otherness, *Manasaḥ dṛśya mārjanam*: the mind will be totally emptied of its contents.

In the mind, there can be thought only of other than oneself. One who has total identity with the total creation, only he can have desireless existence. Only he can have an empty mind, which is non-sleeping, but thought-free.

Sampannaṁ cet tat parā nirvāṇa nirvṛtiḥ utpannā: If one is able to attain this particular state, then such an individual will attain a state of Supreme Bliss, where existence carries no purpose, where it has no cause and effect, gain or loss. This state of Absolute Being is *Parā nirvāṇa nirvṛti*. The discovery of this joy of being is in tune with the Reality, the Supreme Bliss, the Supreme Love, the Love that is quiet and does not have any expression. That Love happens, as a force of existence, as the sun shines helplessly.

The quotation from *Yoga Vāsiṣṭha* continues -

विचारितमलं शास्त्रं चिरमुद्ग्रहितं मिथः ।
संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम् ॥६५॥

Vicāritam alaṁ śāstraṁ ciram udgrā hitaṁ mithaḥ
Saṁtyakta vāsanān maunād ṛte nāstyu ttamaṁ padam (65)

शास्त्रम् = the *advaita vedānta*; अलम् = enough; विचारितम् = reflected; मिथः = discussion with teacher and saints; चिरम् = for a long period; उद्ग्राहितम् = thus accepted without doubt; संत्यक्त वासनात् = having rejected all desires; मौनात् = by silence; ऋते = without; उत्तमम् पदम् = the Supreme Truth; न = not; अस्ति = be achieved.

The supreme state is not achieved without the sufficient study of *vedānta śāstra*, reflection on them, discussion (with the teacher and saints) for a required period of time, thus accepting the knowledge without doubt and (finally) getting established in silence. (65)

How is one to realise this *Nirvāṇa nirvṛtti*, this excessively independent absolute existence called *Ānanda*?

Vasiṣṭha Maharṣi explains the step by step *sādhanā* to *Rāmacandraji*

(i) *Śāstraṁ alaṁ vicāritam*: Sufficient reflection on what one has studied. The purpose of reflection or *mananam* is to transfer the knowledge from the book to the brain. Reflection is a process by which all possible doubts are removed by examining the matter from every angle. Truth is examined from the point of view of the *jīva*, the *jagat*, *Īśvara*, and *advaita tattva*. Unless the thinking is flawless, meditation cannot happen.

(ii) *Mithaḥ*: This reflection is done by the interaction with the teacher in order to get the doubts cleared.

(iii) *Ciram udgrāhitaṁ*: Discussion with fellow seekers in respect of those aspects where there appears to be conflicting statements in the scriptures.

(iv) *Saṁtyakta vāsanāt*: Giving up all interest in any subject other than *Paramātmā tattva*; that is rejecting once and for all, all those thoughts which will precipitate the individuality and which will take one away from the divine core of one's personality.

Maunāt ṛte na asti uttamaṁ padam: There is nothing more to be achieved after attaining the quietude of mind born out of deep relfection on the one hand, and eschewing of all un-*ātmic* thoughts and *saṁkalpā-s*, desires, *manorājya* etc.

This state where the mind is maintained in shapeless-ness where individuality has been totally dissolved, where nothing is allowed to agitate the mind, is the one where all the thought knowledge has become thoughtless knowledge. That

Knowledge which comes from within is the expression of the Infinite. It is the highest expression of *Paramātmā* which is beyond relative expression of seer and seen.

However, even such a contemplative person can sometimes get disturbed again by desire. What should he do in that case? -

विक्षिप्यते कदाचिद्धीः कर्मणा भोगदायिना ।
पुनः समाहिता सा स्यात्तदैवाभ्यासपाटवात् ॥६६॥

Vikṣipyate kadācid-dhīḥ karmaṇā bhoga-dāyinā
Punaḥ samāhitā sā syāt tadaivā-bhyāsa-pāṭavāt (66)

भोग दायिना = by those experiences (of giving joy and sorrow); कर्मणा = by *karma*; धीः = the intellect; कदाचित् = at times; विक्षिप्यते = disturbed and unstable; सा = that intellect; अभ्यास पाटवात् = by the strength of practice; तदा = then and there; एव = certainly; पुनः = again; समाहिता = single pointed; स्यात् = can be.

If the intellect gets disturbed and agitated due to our own actions, leading to different experiences, at times, it can be again pulled together to be single pointed by the strength of practice, whenever we discover the disturbances in our mind. (66)

Bhoga dāyinā karmaṇā dhīḥ kadācit vikṣipyate: Although one has been doing spiritual *sādhanā* for very long and regularly, yet because of the earlier dormant *karma*, a particular *karma* provokes a new disturbance in the mind. This may cause a fall in the individual in spite of his *sādhanā* and may even cause loss of faith and confidence in himself. Such a fall indicates that consciously or unconsciously, arrogance born out of hardening individuality has raised its ugly head again. And the fall is a reminder to correct oneself that even the smallest progress in the spiritual path is by the grace of the *Guru* and the Lord. This Divine Grace is equivalent to the strength of the *śraddhā* at the

feet of the *Guru* What is *Śraddhā* inside (the disciple) is called Divine Grace outside (in *Guru* and God).

Sā punaḥ samāhitā syāt: If such a fall happens, that *buddhi* can be withdrawn and can again be made single-pointed in contemplation; *Tadā eva abhyāsa pāṭavāt*: by practising again and again, never forgetting for a moment that every step forward is by **His Guiding Hand** and **not by our effort**, one can regain this poise.

Abhyāsa must go hand in hand with *vairāgya*

The importance of steadfast mind is stressed -

विक्षेपो यस्य नास्त्यस्य ब्रह्मवित्त्वं न मन्यते ।
ब्रह्मैवायमिति प्राहुर्मुनयः पारदर्शिनः ॥६७॥

Vikṣepo yasya nāsty-asya brahma-vittvaṁ na manyate
Brahmai vāyam iti prāhuḥ munayaḥ pāra darśianaḥ (67)

यस्य = he whose (wise man); विक्षेपः = disturbance and projection; न = not; अस्ति = is; अस्य = to him; ब्रह्मवित्त्वम् = the knower of *Brahman*; न = not; मन्यते = is considered; अयम् = he; ब्रह्म = *Brahman*; एव = indeed; इति = in this way; पारदर्शिनः = the wise *Vedāntin-s*; मुनयः = contemplative ones; प्राहुः = say.

A wise man who does not have any disturbances and projections in his mind is not considered to be mearly a knower of *Brahman*, but is considered to be *Brahman* indeed, by contemplative seers of *vedānta* (67)

Yasya vikśepo na asti: He whose mind is not entertaining any *vikṣepa, asya brahma vittvam na manyate*: He is not called just a *Brahmavit*, as the knower of *Brahman*. He is *Brahman* himself! ('*Brahmavit Brahmaiva bhavati*', *M.U.*). In subjective knowledge, the subject-object duality vanishes.

When the seeker wants "to know himself, the *Paramātmā tattva*", he becomes one with it.

Ayam pāradarśīnaḥ munayaḥ brahma eva prāhuḥ: Therefore, the sages who are able to discover Absence in the Presence, say that such an individual is not merely a *Brahmavit* but *Brahman* itself.

This was also said by *Vasiṣtha Ṛṣi* to Lord *Rāma* (in *Mk.U.*)-

दर्शनादर्शने हित्वा स्वयं केवलरूपतः ।
यस्तिष्ठति स तु ब्रह्मन् ब्रह्म न ब्रह्मवित्स्वयम् ॥६८॥

Darśanā darśane hitvā svayaṁ kevala rūpataḥ
Yas tiṣṭhati sa tu brahman brahma na brahma vit svayam (68)

यः = he (wiseman) who; दर्शन अदर्शने = "I know or I do not know" in this way; हित्वा = renouncing; स्वयम् = himself; केवलरूपतः = in his essential Pure Self; तिष्ठति = is established; स = he; तु = indeed; ब्रह्मन् = Oh' great one!; स्वयम् ब्रह्म = himself *Brahman*; न = not; ब्रह्मवित् = knower of *Brahman*.

He who has renounced the language like "I know *Brahman* or I don't know *Brahman*", and is established in his essential Pure Nature, he is indeed, Oh! Great one, not (mearly) a knower of *Brahman* but is *Brahman* himself! (68)

- *Yaḥ darśana adarśane hitva*: He neither says 'I have seen Brahman', nor does he say "I have not seen". Thus, *svayam kevala rūpataḥ tiṣṭhati*: he who remains in the *kevala rūpa*: that is in which all three types of differences or *bheda-s* (*vijātīya, sajātīya* and *svagata bheda*) are absent. Brahman is one in which differences on account of planes of Consciousness; experience-experienced-experiencer trio; and differences of the same experiencer with reference to objects, are absent.

Brahmaṁ sa tu svayam Brahman na brahmavit: Oh! Great one! he is *Brahman*, he is not the knower of *Brahman*, as if it is an objective knowledge. It is *Brahman* itself. It is 'Being'.

In this way, the *Dvaita Viveka Prakaraṇa* concludes -

जीवन्मुक्तेः परा काष्ठा जीवद्वैतविवर्जनात् ।
लभ्यतेऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ॥६९॥

Jīvan-mukteḥ parā kāṣṭhā jīva-dvaita-vivarjanāt
Labhyate-'sāvato-'tre dam īśadvaitād vivecitam (69)

असौ = this; जीवन्मुक्तेः = of the *jīvan-mukta*; पराकाष्ठाः = acme; जीव द्वैत = duality created by *jīva*; विवर्जनात् = rejecting fully; लभ्यते = is gained; अतः = therefore; इदम् = the duality; अत्र = in the chapter; ईश-द्वैतात् = from the duality created by *Īśvara*; विवेचितम् = enquired and analysed.

This final abode of *jīvamukta* is gained by rejecting the duality created by the *jīva*. Therefore, this *jīva dvaita* is enquired and discriminated from the *Īśa dvaita*, (in this chapter). (69)

Asau jīvanmuktīḥ parākāṣṭhā: This is called the acme, the pinnacle of *jīvan mukhti* - living in Freedom.

Jīva dvaita vivarjanāt labhyate: It is attained by the renunciation of the *dvaita* created by the *jīva*. Since nothing can be done about *Īśvara sṛṣṭi*, any change is possible for the *jīva* in what he himself has created. So the *jīva* has to renounce the likes and dislikes, friends-foes etc which are all his own mental creations. Then the Supreme *jīvan mukti* is attained.

Ataḥ atra idam Īśa dvaitāt vivecitam: Therefore in this chapter called *Dvaita viveka Prakaraṇam*, these two *dvaita-s*

created by *Īśvara* and *jīva* have been exhaustively analysed and discussed.

Happiness and misery begin from the *jīva*. It is one's own choice whether to be happy or unhappy. The path to happiness, here and now, always has been indicated in the scriptures. Essentially it is a matter of changing the vision and understanding the *jīva-jagat-Īśvara* relationship in correct perspective. "In that clear vision, there is an end of all sorrow, there is only serenity, only *prasāda buddhi*" (*B.G.* II.65).

Once everything that happens to one is accepted as *prasāda* from the Lord there is nothing but joy in His Grace. One is always *prasanna*, as the Lord Himself is. This is the Supreme state of joyful existence.

OM TAT SAT

Summary



5
15

Chapter V

MAHĀVĀKYA VIVEKAḤ
or
ENQUIRY OF MEANING OF *MAHĀVĀKYA*

Introduction

Viveka or discrimination means analysis with synthesis in such a way that no doubt is left in the understanding. For e.g. when it is said that smoke appears if there is fire, it does not follow that where there is fire there should be smoke. So fire is independent of the smoke, but the smoke is dependent on the fire. In this way, in these two

variables, fire is the reality and not the smoke. The thought put together makes *viveka*.

Two aspects need to be taken into consideration in discrimination or *viveka* : *vyatireka*, and *anvaya*. Independence of cause from the effect is *vyatireka*, and the presence of the cause in the effect is *anvaya*. The two together make a complete analysis a *viveka.*

Vākya : A *Vākya* or sentence is made up of certain words, and the words have different meanings. The relationship between the words and their meanings gives rise to knowledge which indicates something. Words without meaning is only noise. Therefore, one should be able to put words together into a coherent sentence or *vākya* to make knowledge out of it.

In the process of transfer of knowledge it is very essential to understand the meaning of the *pada* or word, the relationship of the words among themselves and the final conclusion indicated by the words in the *vākya*.

Types of *Vākyās* : Different types of vākyās are used in the scriptures.

(a) Secondary sentence or *gauṇa vākya*. These are sentences which lay down the do's and don'ts for living an ideal life and the consequences if they are not followed (*vidhiniṣedha*). e.g. if you do not do *sandhyāvandana*, you will suffer the sin of omission (*pratyavāya doṣaḥ*).

(b) Sentences that demand action:
These are of two categories:

(i) those that delineate the obligatory duties of individuals *adhikāri nirṇaya*) e.g. if you are *Brāhmin, Kṣatriya* etc these are your duties. Such statements demand action in the form of *karma* as in *karma kāṇḍa vidhi*.

(ii) the second category of sentences are those that demand action in the form of *upāsanā* e.g. if you do so much *japa* you will go to heaven.

(c) The third type of sentence is the statement of facts. e.g. this is a temple. What is already there is revealed. Nothing is created. These are called Primary Statements which declare the truth.

Thus the first two types of sentences, bind one with their limitations. e.g. when it says that a *Brāhmin* should do this and this, it also implies that he cannot do those actions which are the prescribed duties of other *varṇā-s*. Therefore, these sentences or statements have the result of throwing the individual into a vortex of do's and don'ts and the whole *Karma Kāṇḍa* begins.

Mahāvākya-s are those statements of facts which tell us what our essential nature is; having known which, nothing remains to be known or done. They constitute *Brahmātmaikya bodhaḥ*.

Ātmā is "I", whatever one considers this "I" to be. In reality, *Ātmā* is not a limited being, it is of universal nature, without limitation. But although everyone accepts that *Ātmā* is "I", the definition of *Ātmā* varies according to one's choice and conviction. To some *Ātmā* means the gross body, to others the near and dear ones, to still other, wealth etc.

On the other hand if one takes the meaning of *Ātmā* to be *Brahma svarūp*, then it leads to a reassessment and revaluation of the real meaning of *Ātmā*. Then the right enquiry begins, such an enquiry will lead to the conclusion that "I" is not limited by any limitation. This discovery of the absence of limitations on 'I' the Real One, is called *Brahmātmaikya Bodha*.

All those sentences which reveal the identity of the individuality with the totality are called *Mahāvkyā-s.* There are several *Mahāvākyā-s* spread throughout the *Upaniṣad*-s. Out of these, the great Masters have selected four *Mahāvākyā-s,* one from each of the four *veda-s.*

This chapter of *Pañcadaśī* discusses these four *Mahāvākyā-s* in depth.

The study of the *Mahāvākyās* leads one on the spiritual path. They are not to be understood objectively and intellectually, and conceived of as concepts. By gaining this knowledge, there is no material gain. Therefore, the study should be carried out as an interaction with the thoughts, without any individuality.

There may seem some repetition of thought in the four *Veda-s.* This kind of repetition is called *Abhyāsa* and is intended to enable the student to remind himself again and again about the Truth, from different angles, and different approaches.

Spirituality is not performance oriented. It is to be lived as naturally as we breathe.

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।
स्वाद्वस्वादू विजानाति तत्प्रज्ञानमुदीरितम् ॥१॥

Yenekṣate śṛṇo-tīdaṁ jighrati vyākaroti ca
Svādva svādū vijānāti tat prajñānam udīritam (1)

येन = that by which; इदम् = this world and objects; ईक्षते = sees; शृणोति = hears; जिघ्रति = smells; व्याकरोति = speaks; स्वादु अस्वादु = tasty and tasteless; विजानाति = knows; च = and; तत् = that; प्रज्ञानं = Consciousness; उदीरितम् = is called.

That by which one sees; hears, smells this world of objects, and that by which one speaks, tastes the good and bad tastes, is called as *Prajñānam* (i.e. Consciousness) in this *mahāvākya*. (1)

The first two *śloka-s* deal with the *mahāvākya Prajñānam Brahma* from the *Aitareya Upaniṣad* in the *Ṛg Veda*. In this first *śloka* the meaning of the word *Prajñānam* is defined.

Tat Prajñānam īritam That is called *Prajñānam, yena* by which *Idam īkṣate* this is seen; (*idam*) *śṛṇoti* this is heard; (*idam*) *jighrati* this is smelt; *vyakaroti* this or that is spoken; *svādū asvādū vijānāti* taste or absence of taste is known.

In *vedānta śāstra*, the word *idam* does not mean just "this", but refers to *all* that is known as objects of knowledge (including the relative oneself) through the five sense perceptions of *śabda, sparśa, rūpa, rasa,* and *gandha*.

Yena idaṁ īkṣate That by which colours and forms are seen.

For knowledge in the form of objective perception to take place, colours and forms should be present; they should be bathing in external light because they are not self-illumined; the senses (the eyes) should be operating and the mind should also be bathing in the light of Consciousness. When the Consciousness is withdrawn as in deep sleep, the gross world is not percetible. Therefore, Consciousness is the reality which is supporting all the colours and forms. If undue importance is given to the names, colours and forms, that which is expressing through them is lost sight of.

If on the other hand, when we look at the world, the perception of the Consciousness in everything that we see; even if the eyes are open, we look *within*. This is called *Prajñānam*.

Jñānam is that which comes and goes, which is located at the level of the thought, and therefore, likely to be lost. *Prajnānam* is that knowledge which makes every knowledge possible and yet which, in the presence or absence of knowledge, in the memory or absence of memory, is never lost. This "un-lose-able" Knowledge is *Prajñānam*.

Similarly (*Yena idaṁ*) *śṛnoti*:This is the experience of sound. In silence, the mind is not attracted to any specific sound. Consciousness is manifest without agitation, without specificity. It is present in the sound, as also in the silence, but is beyond the sound and the silence.

Knowledge of sound is *jñānam* in which the trio of hearer-heard-hearing exists. But that knowledge which is present in all these three factors as well as when the three are absent is *Prajñānam*.

(*Yena idaṁ*) *jighrati*: That which is present in every smell---good and bad; *vyākaroti*: That which expresses as speech; and *svādū asvādū* that through which experience of good and bad taste is possible.

Vijānāti (*viśeṣeṇa jānāti*) that "general" knowledge or Consciousness by which this objective world of names, forms, sound, smell, speech, taste etc are known with "specificity" (specific knowledge) *Tat prajñānam udīritam*, that is called *prajñānam*.

What has been stated in this *śloka* is a guideline to what a spiritual seeker's vision of the world should be; see and yet not see, hear and yet not hear...Be like a mirror that reflects everything, but react to nothing. Instead of paying attention to what is seen, heard etc, focus attention on how the seeing, hearing etc happen. This leads to one's own essential being, and to that extent one becomes contemplative.

Experience comes and goes, but Consciousness neither comes nor goes. Consciousness is the one because of which every experience is possible. That Pure Consciousness is *Prajñānam.*

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।
चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥२॥

Catur-mukhendra-deveṣu manuṣyā-śva-gavādiṣu
Caitanya mekaṁ brahmātaḥ prajñānaṁ brahma mayyapi (2)

चतुर्मुख इन्द्र देवेषु = in the *Brahmāji, Indra* and gods; मनुष्य अश्व गवादिषु = in the human beings, horses, cows etc; एकम् = one; चैतन्यम् = Consciousness; ब्रह्म = *Brahma*; अत: = therefore; मयि = in me; अपि = also; प्रज्ञानम् = Consciousness; ब्रह्म= *Brahma.*

There is but one Consciousness in *Brahmāji, Indra,* Gods, human beings, horses, cows etc, therefore it is called *Brahma* in this *mahāvākya.* In me also the same Consciousness alone is. Hence I am also *Brahma.* (2)

The first *śloka* discussed the meaning of the word *Prajñānam* in the *mahāvākya Prajñānam Brahma.* The second word *Brahma* is defined in the second *śloka.*

Brahma: (*Bṛhatvāt Brahma*) That which is bigger than the biggest. (*aṇoraṇīyān mahato mahīyān*: *K.U.*) that which is subtler than the subtlest can alone be bigger than the biggest. Just as the space is so small that it can go inside the eye of the needle, and the same space contains the total cosmos. So depending on the subtlety of the intellect, one perceives the world.

That *Prajñānam* which was explained in *śloka* 1, is of the nature of *Brahman.* The two are not separate. In

the sentence *Prajñānam Brahma*, the verb *asti*, 'is' is understood, meaning, that there is identity between. the two.

When Consciousness arises, in the light of this Consciousness, there is knowingness. This knowingness comes and goes. There is another aspect of Consciousness called sentiency or life, which does not come and go.

With "knowing-ness", the individuality is born. There is no "knowing-ness" involved in the functioning of the different cells in the body. The differentiation of functions is the natural manifestation called life, and is not done by the knowledge of an individual. This is one part of Consciousness or *Śuddha Cetanā*. The other is the "knowingness" which differentiates between "I know" and "I do not know".

True knowedge consists in discovering that "I am this life which manifests" sometimes as knowingness when the waking state is born, and at others, it is able to "suck in" this knowingness, and what remains then is Pure life which is everywhere.

Chaturmukha, Indra, deveṣu, manuṣya, aśva, gau, ādiṣu. The life in *Brahmā*, and other lower forms of creations---human beings, animals etc is the same. Another way of interpreting this line is: The life which is in everyone, at the individual level and also at the level of the *Antaḥkaraṇa catuṣṭaya*, all the differences because of the mind (*manaḥ*); all the faculties through which we function (*deveṣu*); and all the varieties of expression that come to us, it is the same single principle.

In the initial stage of spiritual *sādhanā* one tries to be the *Śuddha sākṣi* or witness, one is still holding on to the knowingness aspect of Consciousness, although this is a necessary first step, one has to grow out of it.

One sees the world, but does not participate in it, and thus one develops *draṣṭā bhāva*. Gradually one acts as if one is with everybody, but in truth one is with nobody. When there is *Āsakti* or attachment, there is love for only one, everyone else is excluded. When love is not for only one, that love includes everyone *plus one*. It is not the friend that I love, but it is the friendship that manifests in me. As *Bhagavān Kṛṣṇa* says (*B.G.* XII-13) the devotee is not the friend of a friend, but one who is friendly with everyone. This friendliness is called expansion or *Brahmatva*. Therefore, the first step to understand *prajñānam* is to participate is the world in such a way that one does not go too near to or run away from anyone, so that one is not a slave of the world.

The second step is to watch the thoughts come and go, and develop *sākṣi bhāva* or witness-hood, until gradually the turbulence in the thoughts dies-down. This is the knowing-ness aspect of Consciousness.

Gradually when the mind is emptied of every thought, i.e. every theme of the relative world, a stage is reached when even the watching of the traffic of thoughts on the road called the mind dies away. A stage of thought-less, object-less, content-less awareness is reached. Slowly, one is able to be, without becoming. There is no otherness left. "I alone am"; when this 'I' is discovered, the knower and the known (the thought) have merged. This merger is called *sentiency*. Knowingness has been absorbed into "Being" Consciousness. This is ONE. This is the *Caitanya ekam*.

Athaḥ Prajñānam Brahma: Therefore this *Caitanya* is called *Brahma*, ONE without a second. *Mayyapi Brahma*: I am not excluded.

There are two types of ONE-s in *vedāntic* thought; One is that ONE which is followed by two; the other is

the ONE which is never followed by two. The first ONE can be divided by two; the second ONE cannot be. The second ONE is called *Infinite*; the first is called *imagined finitude in the infinite*.

Therefore, all mathematical formulae fail in Infinity. Thus, *athaḥ Brahma*: means that *Brahma* where there is no touch of second-ness, no possibility of otherness, where there is nothing other than 'I' the Absolute, and that alone I am.

To be natural is to be without action, without desire, without ignorance. This actionless, Conscious, Blissful Existence **I am**. This is the meaning of all the *mahāvākyā-s* put together.

Mahāvākyā is that which establishes the identity of the part with the whole *jīvātmā-Paramātmā aikya bodha*. When the student listens with faith to the *mahāvākya* from *Guru-mukha*, by the very listening, knowledge takes place, and this knowledge does not require any follow up action.

परिपूर्णः परात्मास्मिन्देहे विद्याधिकारिणि ।
बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥३॥

Paripūrṇaḥ paratmā-smin-dehe vidyā-dhikāriṇi
Buddheḥ sākṣi-tayā sthitvā sphuran-naha mitīr yate (3)

परिपूर्णः = not limited by time space objects; परात्मा = Supreme Self; अस्मिन् = in this *mahāvākya*; विद्याधिकारिणी = fit for getting Self knowledge; देहे = in the body; बुद्धेः = of the intellect; साक्षितया = as witness; स्थित्वा = staying; स्फुरन् = manifests; अहम् = *aham*; इति = thus; ईर्यते = is called.

The Supreme infinite Self not limited by time, space and object etc; staying in the human body, that is fit for Self-realisation,

as the witnessing Consciousness is called "*Aham*" in the "*Aham Brahma asmi*" *mahāvākya*.

Asmin dehe Parātmā Paripūrṇaḥ: In this body, the *Paramātmā* is supremely complete i.e. no possibility of limitations or conditionings imposing on the *Paramātmā*.

Limitations are of several types:

(a) those caused by time, space and object (*kālataḥ*, *deśataḥ* and *vastutaḥ*). These manifest as "I am this body" thought which gets rooted so strongly that it results in *paricchinnatā*, or acceptance of these three types of limitations as real.

(b) those caused by the trio (*tripuṭi*) of *kartā-karma-karmaphala*; jñātā-jñeya-jñānam ; *bhoktā-bhogya-bhogyam* etc.

(c) those caused by the concern for *Yoga* (to get something) and *kṣema* (to protect something that already is!). Those who are overwhelmed by these two concerns follow the *preyas mārga* referred to in the *Kaṭhopaniṣad*, and fall in the category of *avidyā*. They fall victims of the limitations of doership, of knowership (considering oneself incomplete in knowledge) and of wanting to struggle for happiness, enjoyership.

(d) those caused by *jīva-jagat-Īśvara bheda*. *Īśvara* is the creator and controller of the world and *jīva*; he presides over the law of *Karma* (*Karmādhyakṣa*) and awards *karma-phala*; *Jīva* is the one who has come into this world to enjoy or to suffer according to his *Karma*; and *jagat* is the field where the *jīva* expresses himself. *Īśvara* is different from *jagat*, and *jagat* is different from *jīva* and so on, one from the other. Thus there are five types of differences between them, limiting each other.

(e) those caused by *fear*; fear of death and extinction; fear of deception, and fear of unhappiness. These limitations lead to the pursuit of Self-preservation. The opposite of these three fears are *Sat, Cit* and *Ānanda*.

In the *Paramātmā* all these limitations mentioned above and their ramifications are totally absent. He is, therefore, *Paripūrṇa*, without *paricchinatā*

Where is this *Paramātmā*?

Asmin dehe: In this very body, in this human birth. It is only in the human birth that *mahāvākya Upadeśa* is possible.

Vidyā adhikāriṇi: we are born in this human body for only one thing, for knowing the Truth---nothing else and nothing short of this is the purpose for this human existence. The *paripūrṇa paramātmā* is abundantly available to us in this very body, where we can discover our own essential nature.

Thus *Paramātmā* has been defined as being without *paricchinatā* (any limitations), and *Parokṣatā* (otherness).

Now the word *Aham* is being defined. *Paramātmā* was explained as being complete and available in this very body. Where in this body?

Buddheḥ sākṣitayā sthitvā:- *Paramātmā* is the witness of all the thought modifications in the mind. *Sphuram Aham itiryate* - In the *mahāvākya* "*Aham Brahmāsmi*", the meaning of *Aham* is this *Sākṣi Caitanya* which is illuminating every thought but not coming under the influence of any thought. '*Aham*' does not refer to 'I' as man, woman etc, but the 'I' who is *Anaśnan*, untouched and unswayed by the events around, happy or otherwise.

The total world exists in the dynamic equilibrium of self-cancelling pairs of opposites and the mind *per se* supports this relative *dvandva*, but itself is neither good or bad. It is totally untouched, uncontaminated (*asaṅgaḥ*).

As *Bhagavān Kṛṣṇa* says (*B.G.* V) he who is able to stand apart and not come under the influence of *kāma* and *krodha*, he is already liberated.

Thus this '*Aham*' is the witness of all the turmoil of thoughts in the mind, yet is never influenced by them. This *Aham* is not relative, qualified entity, changing from time to time, but it is *śuddha Aham* not created by effort or by the result of action. When this puny little relative 'I' dies, the real 'I' shines forth in all its fullness -*paripūrṇa sat* (ref: *Upadeśa Sāram* - 20).

From the above it follows that one on the spiritual path has to be very disciplined in his contact with the world, avoiding every trace of desire and attachment. Love without attachment is divinity.

स्वतः पूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।
अस्मीत्यैक्य परामर्शस्तेन ब्रह्म भवाम्यहम् ॥४॥

Svataḥ pūrṇaḥ parātmā'tra brahma-śabdena varṇitaḥ
Asmī tyaikya parāmarśas tena brahma bhavā myaham (4)

स्वतः पूर्णः = Infinite Self; independent of anything; परात्मा = the Supreme Self; अत्र = in this *mahāvākya*; ब्रह्म शब्देन = by the word *Brahma*; वर्णितः = is described; अस्मि इति = and by word *asmi*; ऐक्य = oneness; परामर्शः = is established; तेन = therefore; अहम् = I; ब्रहम = *Brahman*; भवामि = am.

The Supreme infinite Self is referred in the *mahāvākya* "*Aham Brahma Asmi*" by the word *Brahma*. The word *asmi* establishes

the identity between them. Therefore, I am *Brahman* is the knowledge. (4).

Having defined '*Aham*' in *śloka* 3, the remaining two words in the *mahāvākya* "*Aham Brahma asmi*"., viz *Brahma* and *asmi* are defined in this *śloka*.

In the sentence '*Aham Brahma Asmi*', *the word 'Brahma'* is not the adjective of *Aham*, it does not "qualify" *Aham*, but it establishes the identity between the two i.e. *Aham* is *Brahman*. The two words are in the same case i.e. *Sāmānādikaraṇa* and are defined in terms of the same *Vibhakti pratyaya* or case.

In the last *śloka Aham* was said to be *paripūrṇaḥ* and *parātmā*. Here it is said: *svatah pūrṇaḥ parātmā atra Brahma śabdena varṇitaḥ* - That which is complete in itself, and is the Supreme *Ātma*, is described as *Brahma*.

The words used to describe *Aham* in the previous verse and *Brahma* in this verse are almost identical, indicating that the object to which both words point is the same. When this knowledge takes place *Aham Brahmāsmi, anubhūti* results.

Svataḥ Pūrṇaḥ means that complete-ness to which nothing can be added and from which nothing can be subtracted, where there is no dependence on any object or person or circumstance to experience fulfillment. And if *Paramātmā* is *pūrṇa* the world that is seen is also *Pūrṇa*, because *Pūrṇāt Pūrṇam Udacyate*.

That which is absolutely complete is *Parātmā*. *Atma* is 'I', *Parātmā* is the supreme 'I'. That means there are two *Ātmā-s*; one the limited which suffers, enjoys, and the other which is untouched by any of these experiences. This *Parātmā* is indicated by the word *Brahma* in this *mahāvākya* in this way, the evaluation of the description of the two

words *Aham* and *Brahma*, established that they are one and same. The one-ness in the two is indicated by the third word *Asmi*.

This word *asmi* is not equivalent to *Asti* in "the book is on the table" where the table and the book are two different things. *Asmi* indicated self-asserted existence, independent of everything. *Asmi iti aikya parāmarśaḥ* when the two words *Aham* and *Brahma* are analysed as to their state of being, the conclusion is reached that the two words establish only one name.

Tena Brahma Bhavāmi Aham: *Asmi* indicates that "I AM", whether I accept it, recognise it or not. It is an "AM-ness" that has no logic. The Truth is so simple, only we are not available to the Truth. Hence, the need for enquiry, for contemplation.

So, when one contemplates on the *mahāvākya*, it does not mean that we become *Brahman*, as the use of the verb might lead one to think. Brahman is already existing as our essential nature, only it is now *revealed* to us for cognition. That which was lost because of ignorance was never lost, and that which is gained through knowledge is not a real gain because I cannot lose myself (*Aheyam*) nor can I gain myself (*Anupādeyam*).

'I' alone is the important factor. 'I' is the most dear to me (*Ātmanastu kāmāya sarvam priyam bhavati*). It is because of 'I' that the world exists. That which supports this world is this 'I' and this I is *Brahma Svarūpa*. The biggest and the most important thing in this world is *Brahman* and this most important thing is 'I' and therefore, *Aham Brahma Bhavāmi*.

Who can do this kind of enquiry? He who is not unduly concerned about worldly things, who can drop the world as dirt. Only then can *Aham Brahmāsmi Vṛtti* can take

place. Thereafter, the subsequent development is taken care of by the Lord.

एकेमेवाद्वितीयं सन्नामरूपविवर्जितम् ।
सृष्टेः पुराधुनाऽप्यस्य तादृक्त्वं तदितीर्यते ॥५॥

Ekemeva advitīyaṁ san nāma rūpa vivarjitam
Sṛṣṭeḥ purā-dhunā 'py asya tādṛk tvaṁ tad itīryate (5)

सृष्टेः पुरा = before creation; एकम् = one; एवम् अद्वितीयम् = without a second; नाम रूप विवर्जितम् = devoid of name and forms; सत् = the pure existence which is referred in scriptures; अस्य = of that *sat*; अधुना अपि = after creation also; तादृक्त्वं = the same nature; तत् इति = tat in the *tat tvam asi* sentence; ईर्यते = is called.

That one pure Existence which is devoid of all types of differences was before the creation. The pure Existence is without change in its nature even after creation. This pure Existence is referred as '*Tat*' in '*Tat tvam asi* *mahāvākya*. (5)

The third *mahāvākya* "*Tat tvam asi*" is taken from the *Sāma Veda* (*Chandogya Upaniṣad*).

Śvetaketu spends twelve years in the *Gurukul* and comes back very arrogant and stands before his father with total absence of *bhaya-bhakti*. (*Vidyā vinayena śobhate* : Knowledge shines in humility). The father asks the son "what did you study". The boy replies proudly "Everything". The father asks "Did you learn that by which everything becomes known?" "No, perhaps my teacher did not know it". The father says, "Then you know nothing". *Svetaketu's* pride receives a jolt and duly humbled, he requests his father to teach him that knowledge. The *upadeśa Vākyā* which the Father-*Guru* gives the disciple is "*Tat Tvam Asi*".

Sṛṣṭeḥ purā: Before the creation *Ekam eva advitīyam sat* - there was one Truth without a second. *Nāma rūpa vivarjitam*: and this Truth had neither name nor form. *Adhunā api*: even after the world was created and inspite of it, *Asya tādṛktvaṁ*, the Truth has not undergone any change.

Tat itīryate: This Truth which is immune to change, is referred to as "*Tat*" in the *mahāvākya* "*Tat Tvam Asi*".

A doubt can be raised: If *Sat* was before creation, does that mean there *was* creation at a certain point in time? No, it is like saying in the classic example of the rope and the snake, that before the snake, the rope was. There never was a snake, but it appeared through our wrong perception and therefore, we are made aware of the substratum, the rope. The rope alone is, the snake "appeared" as an illusion for the time being. The world is an illusion, a *pratīti*. Every illusion must have a substratum, the reality and every illusion must have an appearance. Therefore, if the world is an illusion, there must be a substratum on which it is superimposed and which is "other" than the illusion. If the illusion, the world consists of name and forms, then the substratum is *nāma rūpa vivarjitam*.

Thus there are two types of visions of the world, one from the point of the substratum and the other from the point of view of what is superimposed on it. A balanced understanding of the two view points gives the meaning of *Sadvastu*.

From the point of view of the ocean, the names and forms that are the waves, are constantly changing and are an illusion. But the wave per se with its contents called the ocean is not an illusion. Nevertheless, the birth, existence and death of the wave do not cause disturbance in the mind because one knows the ocean is the substratum or the *Sat*, is *Sad-buddhi*.

Therefore, in creation there is no creation of new matter or energy. There is only conversion or transformation. That *Sat* which never changes but which supports all changes and in which creation and destruction cancel each other is *ekam*, ONE, and it is one without a second. To perceive this Truth, this substratum or *Sat*, is to transcend, the limitations of the names and the forms. This *Sat* is *Tat* in the *mahāvākya* "*Tat tvam asi*".

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितम् ।
एकता ग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥६॥

Śrotur-dehe indriyā-tītaṁ vastv atra tvaṁ pade ritam
Ekatā grāhyate-'sīti tad aikya manu bhūyatām (6)

श्रोतुः = of the seeker listening to *vedāntā*; देह इन्द्रिय अतीतम् = that which beyond and of different nature than body senses etc; वस्तु = the thing; अत्र = in this *mahāvākya*; त्वम् पदा = by the word *tvam*; ईरितम् = is meant; असि इति = and the word asi; एकता = oneness; ग्राह्यते = is established; तद् ऐक्यम् = this oneness of *tvam* and *tad*; अनुभूयताम् = the seeker should experience.

That which is other than and unlike the body senses etc of the seeker, That witness is referred by the word *Tvam* and the word *asi* established the oneness of *tvam* and *tad*. The seeker of Truth should experience this oneness. (6)

In this *śloka*, the remaining two words of the *mahāvākya* "*Tat tvam asi*", namely, *tvam* and *asi* are explained. *Śrotuḥ* the one who is listening. How we hear and what we understand out of that hearing depends on the ability of the individual. The type of listener referred to here to whom the *upadeśa* of the *mahāvākya* will have meaning is he who is qualified by the nature of his *Śraddhā* and *tapasyā*, he who has withdrawn from the world to know the Truth and has approached the teacher with a calm mind, having burnt all concerns

about worldly matters. (*M.U.* I-2-12). To such a *Śrotuḥ* the meaning of *tvam pada* will be perceptible.

What does *tvam pada* mean?

Deha indriya atītam vastu atra tvam pada īritam. Tvam pada: indicated that which is beyond the gross body and the subtle body. *Deha atīta vastu* signifies that which is beyond the whole waking state which begins with the identification of the waker with the gross body.

To understand this *atīta-vastu*, the scriptures suggest several techniques. One is for 'I' as the waker, an individual to withdraw from the world of the waking state to such an extent that the waking experience does not sway me one way or the other. Only then will it be possible to drop the wakerhood in me and be awakened to that to which everyone else is sleeping. (*B.G.* II-69).

Taken from another angle, when the Consciousness gets indentified with the gross body, the whole waking world is created with its three components of the waker, the waking experience and the waking world existing simultaneously and being mutually dependent. That which is beyond the system of mutually dependent variables, be it the waking state, dream state or deep sleep state, that entity is indicated by the "*tvaṁ*" *pada*. (*Deham* refers to the gross world of the waking state, and *indriya* refers to the subtle body which predominantly operates in the dream state.).

This enquiry into the contemplation on the correct meaning of '*tvaṁ*' *pada* is called *tvam pada śodhanam*

How is the enquiry to be done? *Ādi Śaṅkara* advises: contemplate on "you are not the *dehaṁ*; you are not the *indriyā-s*; you are not the *prāṇa*; *manas* or *buddhī*'.

That means That you are dissociated from the *pañca kośās.* Why? Because all of them have three qualities: they are subject to modifications (*vikāri*), to destruction (*vināśi*), and they are the objects of knowledge (*dṛśyatvāt*). Therefore, the "*tvaṁ*", the real 'I' cannot be the *pañca kośās* which are three *upādhis* of the Subject.

This self analysis and self awareness should be maintained by the spiritual seeker all the time, in every department of his involvment. In that sense he is always "awake"

Now the third word "*Asi*" in the *mahāvākya* is dealt with: (ref *B.Go.* 8) *Ekatā grāhyatā asi iti*: The word "*asi*" indicates the oneness between the two words *tat* and *tvam* this is the meaning of *Asi pada.* That is you. That and Thou are not two. One should contemplate on this *Tat tvam* (*tat* + *tvam*) to realise that the two words mean one and the same thing.

Tat aikyam anubhūyatām: May you realise this identity between *tat* and *tvam*

What is the meaning of this identity? What is the *Sādhanā*?

The *Sādhanā* for the *tvam pada śodhanam* is *vedānta sādhanā*, that for the *tat pada śodhanam* is *Bhakti Sādhanā.*

Once the sense of "otherness" is removed, love manifests. Removing the conditioning of otherness and of limitation leads to the establishment of one-ness between these two words which together constitute *tat tvam.*

This oneness needs to be experienced in spite of the many-ness. This *Abhyāsa* consists in constant discovery of the common denominator of Life, initially in the three states of Consciousness and gradually extending in ever widening circles to include all the beings (*cara*) and things (*acara*).

This *sarvātmyabhāva* was experienced by *Śuka Brahma Rṣi* and by many great Masters.

Once the *parichinnatā* i.e. sense of being limited and *parokṣatā* i.e. sense of otherness are overcome, and the seeker's attention is focussed on the Life Principle, then the *ekatā* or oneness is established.

स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।
अहंकाराऽदिदेहान्तात्प्रत्यगात्मेति गीयते ॥७॥

Svaprakāśā parokṣa tvam ayami tyukti to matam
Ahaṁ kārā 'di dehāntāt pratyag ātmeti gīyate (7)

अयम् इति = the word *ayam*; उक्तित: = by this word; स्वप्रकाश = self effulgent; अपरोक्षत्वम् = direct and immediate; मतम् = is meant; अहंकार आदि = starting from ego; देहान्तात् = upto gross body; प्रत्यक् = is nearer and witness of all these; आत्मा इति = *Ātmā*; गीयते = is called.

The word *Ayam* in the *mahāvākya* "*Ayam Ātmā* Brahman" is said to mean self effulgent and immediate self; while the word *Ātmā* is used to declare that self to be nearer than everything starting from ego upto gross body. (7)

This Mahāvākya *Ayam Ātmā Brahma* is from the *Atharva veda* from *Māṇḍukya Upaniṣad*.

"*Prajñanam Brahma*" is the definition of the Truth; this is followed by the *upadeśa vākya* "*Tat tvam asi*". Having heard (*Śravaṇam*) this *upadeśa*, the student does *mananam* and *nididhyāsan* and comes to realise the Truth, "*Aham Brahma Asmi*" (that is he has internalised *Tat tvam asi*). As a result of this realisation he goes to the teacher and says "*Ayam Ātmā Brahma*" The *Brahmātmaikya bodha* - the identity between the *Jīvātma* and *Paramātmā* is established.

Sva-prakāśa aparokṣatvam ayam iti uktitah matam: This word *ayam* refers to that which is *sva-prakāśa* and *aparokṣatva*. Three words state that the *Ātmā* is self-existent: *Svayambhū* meaning that which is without cause (*Kārya Kāraṇa rahita vastu*). This refers to the *Sat*-existence aspect of *ātmā*; when the *cit* or the *caitanya* aspect of *Ātmā* is referred to, it is expressed as *sva-prakāśa svarūpatvāt* - one's own conscious being, *aparokṣatvam*; that *Jñānam* which does not require the need of any sense organs. *Parokṣa jñānam* is what has been heard from someone else in whom we have faith (*āptavākya*). *Pratyakṣa jñánam* is what has been experienced directly with one's own sense organs. *Aparokṣa jñānam* is that which is direct experience without the help of any medium.

The *Śuddha Caitanya* or *Paramātmā* is very much in our bosom - THAT I AM, for that I AM, no third entity is required to know that I AM. Therefore, the two qualities of *sva prakāśa* and *aparokṣatva* put together leaves no doubt that *ayam* refers to the closest thing to us - this is called *Ātmā* (*Brahman*).

The second word is the *mahāvākya* is *Ātmā*. This is most misunderstood word because each one understands it according to his own *buddhi*: to some it is the body, to others it is wealth, to others it is name, fame, popularity and still others it is how much one has studied etc.

In this *mahāvākya*, however, the correct meaning is given in the words *Ahamkārādi dehāntāt pratyag atma iti gīyate*: That which is closer than the closest. As one starts from space and approaches oneself nearer and nearer, through one *Kośa* after another, a stage comes when one can go no more closer. After having rejected everything, that which cannot be rejected and therefore, *cannot be gained* is being said to be *Ātmā*.

दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।
ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥८॥

Dṛśya mānasya sarvasya jagatas tattva mīryate
Brahma śabdena tadbrahma svaprakāśā-tma-rūpakam (8)

दृश्यमानस्य = that appears; सर्वस्य जगत: = of the whole world; तत्त्वम् = substratum; ब्रह्म शब्देन = by the word *Brahma*; ईर्यते = is said; तद् ब्रह्म = that *Brahma*; स्वप्रकाशात्मरूपकम् = is of the nature of self-effulgent Self.

By the word *Brahma*, the substratum (which is Conscious Existence) of the appearance of the Whole world is meant. That *Brahman* is of the nature of Self-effulgent Pure Self (8).

The third word in the *mahāvākya "Ayam Ātma Brahma" is Brahma*. Upto this point, one's efforts can help, beyond this point efforts cannot help for the reason that the individuality disappears. Disappearance of the individuality is the realisation of "*Aham Brahmāsmi*" or "*Ayam Ātma Brahmā*" *mahāvākya*.

The word *Brahma* is used in different ways with different contexts. In this *mahāvākya*, it means what has been defined in *Dṛg dṛśya viveka* as there are five things assocaited with every thing in this world. *Asti* existence, *bhāti* Consciousness, *priyam* liking, *nāma* name and *rūpam* form. Of these five, the first three refer to the *Brahma* or Substratum, and the last two to the *jagat* or the world.

In the example of the ocean and the wave, *asti-bhāti-priya* is the essence of the ocean; and the *nāma-rūpa* characterize the waves, as each wave is born, grows, and dies away. *Asti-bhāti-priya* is never born, nor does it grow; nor dies likewise.

Dṛśyamānasya sarvasya jagataḥ tattvam: All that is perceived, known, experienced, in this world, the essence

that is supporting the totality of the names and forms. *Brahma śabdena īryate*: is referred to by the word *Brahma, tat Brahma svaprakāśa ātma rūpakam* that *Brahma* is the self-illumined *Ātmā svarūpam*.

Conclusion

There are two aspects to *adhyātma sādhanā*: *tvam pada śodhanam* and *tat pada śodhanam*.

Taking the *pañca kośa viveka*, that which, "I am not", is rejected. The gross body, the *indriya-s, prāṇa*, mind etc are rejected because they, I am not; they are *asat* and *jaḍa*. By themselves they have no existence. And they are many; but Aham 'I' is one and it is *Sat* (ref: *Ramaṇa Maharṣi's Upadeśa Sāram* 22).

By the technique of *laya* or absorption all that is more than one is rejected and the seeker slowly migrates from many to the one. And by *dhyāna sādhanā*, the *upādhi-s* are absorbed into one's being. This is only upto the level of the *prakṛti*. One is not yet the *Puruṣa* or the *Ātmā*. After the mind has become quiet and single pointed (but awake), such a mind is made to contemplate on ONE. When this is done, the mind disappears and one comes to one's own source - *Pratyagātmeti gīyate*.

Along with this *tvam pada śodhan* one should simultaneously do the *tat pada śodhan*. This is *Asi*. We refuse to see the plurality. In everything and being, we do the *bhāvanā* of My Lord *Kṛṣṇ*, he alone is, we invoke His presence in every moment of our lives, and in that one thought all other thoughts and problems are dissolved. This constant *abhyāsa* of keeping the Lord's presence on our right side is called *bhakti sādhanā*.

Thus are the two *sādhanās* practised: when the seeker wants nothing other than his own essential nature, then

alone is the *Ātmā* revealed to him in all its glory; and from *Bhakti Sadhana* point of view it is total surrender to the Lord's will to reveal this glory to the seeker, when He wills.

Paramātmā has no desire, but all the strength; and we have all the desire, but no strength. So let us surrender all the desire at His feet and let us take His strength.

Once this knowledge of the *mahāvākya-s* takes place in the seeker, life becomes lighter and a joyful experience.

OM TAT SAT.

Summary


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मौज में रहो